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Asiatic Society Monographs

A CATALOGUE

OF

SOUTH INDIAN SANSKRIT MANUSCRIPTS

(ESPECIALLY THOSE OF THE WHISH COLLECTION)

BELONGING TO THE ROYAL ASIATIC SOCIETY OF
GREAT BRITAIN AND IRELAND.

COMPILED BY

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WITH AN APPENDIX BY F. W. THOMAS.

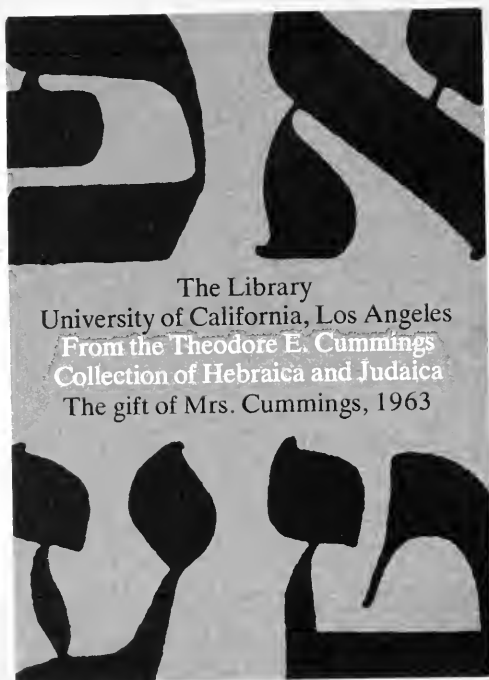


LONDON

PUBLISHED BY THE ROYAL ASIATIC SOCIETY

22 ALBEMARLE STREET, W.

1902.



Printed by W. Drugulin, Leipzig (Germany).

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P. 2125-2

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PROFESSOR ALFRED LUDWIG

AS A TOKEN OF SINCERE FRIENDSHIP AND GRATITUDE

BY THE COMPILER.

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

PREFACE.

The bulk of the MSS. described in this Catalogue belong to the Whish Collection of the Royal Asiatic Society of Great Britain and Ireland. These MSS. had been acquired by C. M. Whish of the Madras Civil Service, and were presented to the Society by his brother J. L. Whish Esq^r in July 1836. In most of these MSS. entries with the signature of C. M. Whish are found, and many of them show traces of having been read and studied by a European scholar. The entries are generally dated, the earliest date being 1822¹, and the latest 1831. Some of the MSS. may have been copied for Mr. Whish at that time. A certain date can be assigned only to those few MSS.² which are dated by the Kollam era and were written between A. D. 1787 and 1827. Most of the others, dated by years of the Jupiter cycle, or bearing no dates at all, were probably written about the same time, that is to say, at the end of the 18th or the beginning of the 19th century. Only a few MSS. seem to be a good deal older and may belong to the earlier part of the 17th century. Generally speaking, the MSS. in Malayalam characters are older than those written in Grantha. In some of the Malayalam MSS.,³ especially in those of apparent greater antiquity, the peculiar paging by Akṣaras is found to which Professor C. Bendall has drawn attention in the JRAS, October 1896, pp. 790 sq. According to this

¹ In No. 138 (see p. 194) the date 1817 is probably only indistinctly written and meant for 1827.

² Nos. 103, 113, 122, 138, 139, 141, 142, 145, 146, 150.

³ See Nos. 19, 108, 118, 128, 129, 138, 151, 157, 158.

system, the Akṣaras *na*¹, *nna*, *nya*, *ṣkra*, *jhra*, *hā*, *gra*, *pra*, *dre*, *ma* are used for the numbers 1—10, *tha*, *la*, *pta*, *ba*, *tra*, *trū* or *tru*, *cā*, *ṇa* for 20, 30, 40, 50, 60, 70, 80, 90. For 100 and 200 the signs  and  (= *ṇa* and *ṇṇa*?) are used.²

Besides the Whish MSS. there are also a number of other South Indian MSS. (Sansk. Nos. 1—28) described in this Catalogue, about which I could not get any satisfactory information. I found them mixed up with a large number of Tamil MSS. Prof. Rhys Davids tells me that they were always kept together with the Whish MSS., and he is inclined to think that they, too, belong to the same collection though “it is not quite certain that they really formed part of the Whish donation.” They are nearly all written in Grantha, and seem, for the greater part, to have been written at the end of the 18th and the beginning of the 19th century.

But though the MSS. here described are not distinguished by great age, there are many rare and valuable MSS. among them. Perhaps the most important of all are the Mahābhārata MSS. which represent a distinct recension of the great Epic. Some years ago — at the International Congress of Orientalists in Paris, 1897 — I first drew attention to these MSS., and pointing out the great differences between the text offered by these South-Indian MSS. and that of the Calcutta and Bombay editions — the so-called Vulgata —, I showed the insufficiency of the latter, and made an appeal for a critical edition of the Mahābhārata which I declared to be the *sine quâ non* of any critical study of the great Epic. This appeal met with much sympathy among Sanskrit scholars, and there is now every reason to hope that such a critical edition will be begun in no distant future. The Whish MSS. of the Mahābhārata to which we thus owe the plan of a

¹ Sometimes the first leaf is marked with ‘*hariḥ śrī*’, and the paging by *na*, *nna*, *nya* etc. begins with the second leaf, e. g. in No. 157.

² For other ways of numbering the pages by Akṣaras, see pp. 21, 27, 93, 166, 178, 221.

critical edition of the great epic, will prove invaluable whenever this plan is to be carried out.

Among the Vedic MSS., I may point out a MS. of the Taittiriya-Āraṇyaka (No. 178) which should prove useful for a critical edition of that text — a great desideratum, as Rājendralāla Mitra's edition is anything but satisfactory.

Several MSS. of our Collection have already been used or are still being used for critical editions, e. g. the MSS. of Sāyaṇa's R̥gveda-Bhāṣya (Nos. 1a, 2 and 13), of the Gṛhyasūtra, Mantrapāṭha, and Dharmasūtra of the Āpastambius with their Commentaries (Nos. 26, 27, 37), and of Sāyaṇa's Commentary on the Mantrabrāhmaṇa (No. 86).¹

How valuable the MS. Collections of the Royal Asiatic Society were, has already been known since 1890, when a rough list of the titles of the Sanskrit MSS. in the Todd and Whish Collections of the Society was published (JRAS, N. S., Vol. XXII, pp. 801—813). It was intended then already to publish a proper catalogue as soon as the funds of the Society would permit. But it was considered probable that so long a period would necessarily elapse before this could be done, that it was advisable at once to publish such a rough list, however incomplete and incorrect. And it will, indeed, be now seen that the Whish Collection, at any rate, contains many more numbers and above all many more works and fragments of works than those mentioned in the rough list.²

The forecast of delay was also fully justified by the event. The rough list appeared in 1890. We are now in 1902. But when, in May 1894, the preparation of this catalogue

¹ A MS. 'Whish No. 66' mentioned by Prof. Kern as having been used for his edition of the Āryabhaṭīya (Leiden 1874) has not been found among the MSS. which I have catalogued.

² For a complete list of all the numbers of the Whish Collection including also those which contain vernacular (chiefly Malayalam) texts and have therefore not been described in this Catalogue, see below pp. XII—XV.

was entrusted to me by the Council of the Society the funds available were not sufficient to enable me to give my whole time to the work. I have been working at it, while I was living at Oxford, for several years, but the work had often to be interrupted on account of more pressing professional work. In 1898 I left England, and some of the MSS. had to be sent over to Prague, so that the progress of the work became still slower. Finally, to avoid further delays, Mr. Thomas kindly undertook to describe the MSS. which I had not yet seen, and their descriptions will be found in the Appendix as Nos. 191-215.

A Catalogue of Sanskrit MSS. is of not much use, unless extracts from the works they contain are given. For in most cases the mere title of a Sanskrit work tells us nothing about its character or contents. And even in the case of well-known texts, a few short extracts (at least the beginning and the end) seem to me necessary, in order to give some idea of the correctness and value of a MS. With this end in view I have given extracts, however short, from nearly every MS., and I have made a point of copying these extracts as accurately as possible from the MSS. A compiler of a catalogue is not an editor, and I did not think it the duty of the compiler to correct his quotations. Wherever corrections suggested themselves to me, I have given them in parenthesis or banished them to footnotes.¹ The peculiar orthography of South Indian MSS. has also been retained throughout. Thus, as regards the nasals, I have written with the MSS. *annan tu*, *sarasvatīn devīm* etc. (and not *annam tu*, *sarasvatīm deo*), and as regards the Sandhi before sibilants I have followed the MSS. in omitting the Visarga before a sibilant with following consonant (*puna śrutīḥ*, *°vimpśa strījātakam* etc.). I have also written with the MSS. *talpara*, *ulpanna* etc., and even *atpa* for *alpa*, also *tatbuddhis*, *pātma* etc. for

¹ Words or Akṣaras added by conjecture, have been put in parenthesis (), while square brackets [] have been used to mark words and syllables as to be omitted.

tadbu°, pādma etc., śruṇu for śṛṇu, and cerebral l̥ between two vowels, e. g. Kālīdāsa, maṅgaḷa, etc. Only in the Index I have used the ordinary orthography.

In preparing a catalogue of South Indian MSS. one has to encounter far greater difficulties than in having to deal with Nāgarī MSS. The reading of palm leaves is always very trying to the eyes, and the Malayalam characters are particularly difficult to read, and often very indistinct. Moreover the leaves are frequently mutilated or rubbed off, especially at the beginning and at the end, and — what is the worst — one MS. generally contains fragments of several different works, without beginning and end.

In overcoming these difficulties, I had, as every compiler of a Sanskrit catalogue now has, the help of Professor AUFRECHT's monumental work, the *Catalogus Catalogorum*. But I had also the good fortune of Prof. AUFRECHT's more immediate help, for he was kind enough to take the trouble of reading the proofs, and I owe to him many most valuable suggestions and corrections, and in more than one case he has helped me to identify some short and very puzzling fragment. I am fulfilling a pleasant duty in expressing to him my sincerest thanks for all the trouble he has taken in making this Catalogue more useful than it would have been without his generous help. My thanks are due, also, to Professor LUDWIG who kindly read a revise, and has suggested to me some valuable emendations in the extracts. Finally I have to thank Professor RHYS DAVIDS to whom the initiation of this undertaking is due, for the kindly interest he has throughout taken in the work.

Prague, August 1902.

M. WINTERNITZ.

SYNOPTICAL LIST OF THE NUMBERS OF THE MSS. AND THE CATALOGUE NUMBERS.

Whish No.	Cat.-No.	Whish No.	Cat.-No.
	1— 1	27—28	
" "	2— 2	" "	28—29
" "	3— 3	" "	29—30
" "	4— 4	" "	30—31
" "	5— 5	" "	31—32
" "	6— 6	" "	32—33
" "	7— 7	" "	33—34
" "	8— 8	" "	34—35
" "	9— 9	" "	35—36
" "	10—10	" "	36 A } —37
" "	11—11	" "	36 B }
" "	12(1) } —12	" "	37—38
" "	12(2) }	" "	38—39
" "	13—13	" "	39—40
" "	13a—14	" "	40—41
" "	14—15	" "	41—42
" "	15—16	" "	42—43
" "	16—17	" "	43—44
" "	17—18	" "	44—191
" "	18—19	" "	45—45
" "	19—20	" "	46—46
" "	20—21	" "	47—192
" "	21—22	" "	48—47
" "	22—23	" "	49—48
" "	23—24	" "	50—49
" "	24—25	" "	51—50
" "	25—26	" "	52—51
" "	26—27	" "	53—52

Cat.-No.		Cat.-No.	
Whish No.	54—53	Whish No.	88— 89
" "	55—54	" "	89— 90
" "	56—55	" "	90— 91
" "	57—56	" "	91— 92
" "	58(1)} —57	" "	92— 93
" "	58(2)}	" "	93— 94
" "	59—58	" "	94— 95
" "	60—59	" "	95— 96
" "	61—60	" "	96— 97
" "	62—61	" "	97— 98
" "	63—62	" "	98— 99
" "	64—63	" "	99—100
" "	65—64	" "	100—101
" "	66—65	" "	101—102
" "	67—66	" "	102—103
" "	68—67	" "	103—104
" "	69 A—68	" "	104—105
" "	69 B—69	" "	105—106
" "	70—70	" "	106—107
" "	71—71	" "	107—108
" "	72—72	" "	108—109
" "	73—73	" "	109—110
" "	74—74	" "	110 A—111
" "	75—75	" "	110 B—112
" "	76—76	" "	111—113
" "	77—77	" "	112 A—114
" "	78—78	" "	112 B—115
" "	79—79	" "	113—116
" "	80—80	" "	114—117
" "	81—81	" "	115—118
" "	82—82	" "	116—119
" "	83—83	" "	117—120
" "	84 A—84	" "	118—121
" "	84 B—85	" "	119—122
" "	85—86	" "	120 not Sanskrit
" "	86—87	" "	121—123
" "	87—88	" "	122—124

Cat.-No.		Cat.-No.	
Whish No.	123—125	Whish No.	159—154
" "	124 not Sanskrit	" "	160—155
" "	125 A—126	" "	161 not Sanskrit
" "	125 B not Sanskrit	" "	162—156
" "	126—127	" "	163—157
" "	127—128	" "	164—158
" "	128—129	" "	165—159
" "	129—130	" "	166 not Sanskrit
" "	130—131	" "	167—193
" "	131 not Sanskrit	" "	168 not Sanskrit
" "	132—132	" "	169—160
" "	133—133	" "	170 not Sanskrit
" "	134—134	" "	171—161
" "	135 not Sanskrit	" "	172—162
" "	136—135	" "	173 not Sanskrit
" "	137—136	" "	174—163
" "	138 not Sanskrit	" "	175—164
" "	139—137	" "	176—165
" "	140—138	" "	177—166
" "	141—139	" "	178—167
" "	142—140	" "	179—168
" "	143—141	" "	180—211
" "	144—142	" "	181—169
" "	145—143	" "	182—170
" "	146—144	" "	183—171
" "	147—145	" "	184—172
" "	148—146	" "	185 not Sanskrit
" "	149—147	" "	186—207
" "	150—148	" "	187 A—195
" "	151—149	" "	187 B—203
" "	152—150	" "	188—173
" "	153 not Sanskrit	" "	189—174
" "	154—151	" "	190—175
" "	155—152	" "	191—176
" "	156 not Sanskrit	" "	192—177
" "	157 " "	" "	193—178
" "	158—153	" "	194—179

Cat.-No.		Cat.-No.	
Whish No.	195—180	Sansk. No.	15—199
Sansk. No.	1—181	" "	16—200
" "	2—182	" "	17—201
" "	3—183	" "	18—202
" "	4—184	" "	19—204
" "	5—185	" "	20—205
" "	6—186	" "	21—206
" "	7—187	" "	22—208
" "	8—188	" "	23—209
" "	9—189	" "	24—210
" "	10—190	" "	25—212
" "	11—194	" "	26—213
" "	12—196	" "	27—214
" "	13—197	" "	28—215
" "	14—198		



LIST OF ABBREVIATIONS.

- Aufrecht CC* = Catalogus Catalogorum, by Th. Aufrecht. Leipzig 1891. Part II, Leipzig 1896.
- Aufrecht-Oxford* = Catalogi Codicum Manuscriptorum Bibliothecae Bodleianae Pars Septima, Codices Sanscriticos completens. Confecit Th. Aufrecht. Oxonii 1864.
- Burnell I. O.* = Catalogue of a Collection of Sanskrit Manuscripts. By A. C. Burnell. Part I Vedic Manuscripts. London 1869.
- Burnell, Tanjore* = Classified Index to the Sanskrit MSS. in the Palace at Tanjore. Prepared for the Madras Government by A. C. Burnell. London 1880.
- Hall* = A Contribution towards an Index to the Bibliography of the Indian Philosophical Systems. By Fitzedward Hall. Calcutta 1859.
- Hultzsch* = Reports on Sanskrit MSS. in Southern India, by Dr. Eugen Hultzsch, Nos. 1 & 2. Madras 1895, 1896.
- Ind. Off.* = Catalogue of the Sanskrit Manuscripts in the Library of the India Office. By Julius Eggeling. London 1887 sqq. Part IV, by Ernst Windisch and Julius Eggeling.
- Mitra-Bikaner* = A Catalogue of Sanskrit Manuscripts in the Library of His Highness the Mahārājā of Bikāner. Compiled by Rājendralāla Mitra. Calcutta 1880.
- Mitra, Notices* = Notices of Sanskrit Manuscripts, by Rājendralāla Mitra. Calcutta 1892 sqq.
- Peterson, Reports II, IV* = A Second Report of Operations in Search of Sanskrit MSS. in the Bombay Circle April 1883—March 1884. By Prof. Peter Peterson. Extra Number of the Journal of the Bombay Branch of the Royal Asiatic Society, 1884. A Fourth Report etc. . . . April 1886—March 1892 . . . Extra Number of the Journal of the Bombay Branch of the Royal Asiatic Society, 1894.
- Stein-Jammu* = Catalogue of the Sanskrit Manuscripts in the Raghunatha Temple Library of His Highness the Maharaja of Jammu and Kashmir. Prepared by M. A. Stein. Bombay 1894.
- Weber-Berlin* = Die Handschriften-Verzeichnisse der königlichen Bibliothek zu Berlin. Bd. II, Bd. V, 1, 2: Verzeichnis der Sanskrit-Handschriften von Albrecht Weber. Berlin 1853, 1886, 1892.
- Wilson-Mackenzie* = Mackenzie Collection. Descriptive Catalogue of the Oriental Manuscripts . . . of the South of India; collected by the late Lieut.-Col. Colin Mackenzie. By H. H. Wilson. Calcutta 1828.

1.

WHISH No. 1.

Size: 16 $\frac{3}{4}$ ×2 in., 192 leaves, about 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?¹

Character: Leaves 1 to 73 in Grantha, 74 to the end in Malayalam.

(a)

Ṛgveda-Bhāṣya, by *Sāyaṇācārya*, the first three Adhyāyas of the second Aṣṭaka, i. e. Sāyaṇa's Commentary on Ṛgveda-Saṃhitā I, 122 to I, 165. Ff. 1 to 152 b.

This is the MS. G used for Prof. Max Müller's second edition of the Ṛgveda with Sāyaṇa's Commentary. See *Rig-Veda-Saṃhitā*, ed. by F. Max Müller, 2nd ed., vol. I, pp. liv, lvi, lvii *seqq.*

(b)

Sāyaṇācārya's Commentary on the first Āraṇyaka of the *Aitareya-Āraṇyaka* (= Ait. Ār. I, 1—5). Ff. 152b to 192. Very incorrect.

It ends:—iti śrīmad-rājādhirājarāja-parameśvara-vaidekamārggapravarttaka - śrīvira - Bukkabhūpāla[bhūpāla]sām-rāja - dhurandhare(read °ra)sya Sāyaṇāmātyasya kṛtau vedārtthaprakāśe prathamāraṇyakam samāptam || om || iti Mādhaviye vedārtthaprakāśe aitarekānyaka(read aitareyā-
raṇyaka)kāṇḍe prathamāraṇyake pañcamoddyāyas samāptam (read °aḥ) || śrīkṛṣṇāya nama(h) hariḥ || om ||

¹ See Preface.

2.

WHISH No. 2.

Size: $16\frac{1}{4} \times 2$ in., 170 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Malayalam.

R̥gveda-Bhāṣya, by *Sāyaṇācārya*, from the 23rd Varga of the 5th Adhyāya of the 1st Aṣṭaka, to the end of the 1st Aṣṭaka, i. e. Sāyaṇa's Commentary on *R̥gveda-Saṃhitā* I, 75 to I, 121.

This is the MS. T used for Prof. Max Müller's second edition of the *R̥gveda* with Sāyaṇa's Commentary, see vol. I, pp. liv, lvi, lvii *seqq.*

It begins:—*atra prathamām juṣasva saprathastamaṃ, etc.*

3.

WHISH No. 3.

Size: $10\frac{3}{4} \times 1\frac{5}{8}$ in., 75 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

The *Brahmagītā* from the *Yajñavaibhavaḥkhaṇḍa* in the *Sūtasamhitā* of the *Skanda-Purāṇa*.

It begins:—*ṛṣaya ūcuḥ | bhavatā sarvam ākhyātam saṃkṣepād vistarād api | idānim śrotum icchāmo brahmagītām anuttamām | etc.*

It ends:—*iti omityādimahāpurāṇe śrī-skānde mahāpurāṇe sūtasamhitāyām yajñavaibhavaḥkhaṇḍe uparibhāge brahmagītāsūpaniṣatsu dvādaśoddhyāyaḥ || śrīśivāya namaḥ || śubham astu ||*

4.

WHISH No. 4.

Size: $10\frac{3}{4} \times 1\frac{5}{8}$ in., 170 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

A Commentary on the *Brahmagītā* (see No. 3), by *Mādhavācārya*.

It begins:—vande sindhuravaktran taṃ bandhun dinasya santatam | pratyūhavyūhaśamanam upāsyam sarvadevataiḥ || evam upaniṣadekasamadhigamyasya brahmātmaikatvavijñānasya niśreyasasādhanatvam uktan tac ca sarvaśākhāsammatam iti darśayitum aitare(ya)kātittirīyakādi - samastopaniṣadarthasya sākalyena pratipādikām brahmagitām vaktum muninām praśnam avatārayati bhavakāratithim iti atha tām vaktum purāvṛttam udāharati pureti sarvajñas sarvavid iti sāmānyatas sarvañ jñātīti sarvajñāḥ, etc.

It ends:—iti śrīmat-tryambakapādājya-sevāparāyaṇenaiva Mādhavācāryeṇa viracitāyaṃ (read °tāyām) sūtasamhitāyām yajñavaibhavakhaṇḍasyopariḥbhāge brahmagitāyām dvādaśodhyāyaḥ || śivāya namaḥ śubham astu hariḥ om ||

5.

WHISH NO. 5.

Size: $9\frac{1}{2} \times 1\frac{3}{4}$ in., 117 + 41 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(a)

The *Prāyaścittasubodhinī*, a work on expiatory rites (Śrauta ritual). by *Śrīnivāsamakhin* of the village of Arhagola. Ff. 117.

It begins:—arhagoḷagrāmanivāsī Śrīnivāsamakhī sudhīḥ | bālān uddiśya tanute prāyaścittasubodhinim || tatradāv anuddharaṇapraṇayaścittam ucyā[n]te, etc.

It ends:—prāyaścittasubodhanī (sic) samāptā || hariḥ om || śrīgurucarapāravindābhyān namo namaḥ || yādṛśam pustakan dṛṣṭvā tādrśam likhitam mayā | abaddham vā subaddham vā mama doṣo na vidyate || asmat-gurucarapāravindābhyān namaḥ ||

(b)

The *Kaulādarśatantra* (a work on Tantra), by *Viśvānandanātha*. Ff. 1—19.

It begins:—*natvā śrīgurupādukāṇ ca vaṭukam vāpiṇ ca vighneśvaram kameśan tripurām parām bhagavatīn devīm śukaśyāmaḷām | vakṣye kaulikadhūrttaḍāmbhikaśaṭhādīnām kulajñāninām ācārasya ca lakṣaṇāni vilasatsatkālīkānām kramāt || kaulāgamatantrārthhān samgr̥hya śrīkulārṇavār-tthāṃś ca | kaulādarśam kurute Viśvānando hitāya kaula-vidām ||*

It ends:—*iti śrī-Viśvānandanātha-viracita-kaulādarśa-tantram sampūrṇam || śrīgurubhyo namaḥ ||*

(c)

The leaves 20 to 41 contain two other Tantric treatises, *viz.*

(1) The *Śrīcakrapraṭiṣṭhāvidhiḥ*. It begins (f. 20):—*śrī-cakroddhāraḥ | tatra vedikāyām gomayopalīptāyām paścī-mataḥ svasthānam parityajya etc.* It ends on f. 28:—*iti śrīcakrapraṭiṣṭhāvidhiḥ ||* Quotations occur from *Tantrarāja*, *Ratnasāgara*, *Kūlumūlāvatāra*.

(2) The *Śrīvidyākhyamūlavidyābhedāḥ*, or *Tripurābhedāḥ*. Ff. 28 to 41.

This treatise begins:—*atha śrīvidyākhyamūlavidyābhedā nirūpyante | tatra śrījñānārṇave || etc.* The *Śrīrudrayāmāla* is quoted on fol. 34b. *Śaṅkarācārya* and *Ānandagiri* are mentioned fol. 36b.

Fol. 36b—37a:—*ity evaṃ śrīmūlavidyāyā ekapañcā-śaṭbhedāḥ | śrīmadārāddhyacaranaprasādaprapṛtāḥ pradar-śitāḥ | atha yady apy āsām vidyānām na cāmitradūṣaṇam iti vacanāt siddhasāddhyādivicāro na kartavyaḥ || atha pra-siddhaśrīvidyā - pañcadaśākṣarīmantraprasaṃgāt upāsaka-bhedena dvādaśavidhaśrīvidyāmantrāś ca śāstrāntarokta-prakāreṇa likhyante |* Then follow 12 Mantras.

The MS. ends:—iti durvāsārādhitā vidyā | pañcadaśū-
kṣarī | iti tripurābhedaḥ kathitāḥ || śrīmahātripurasundaryyai
namaḥ ||

6.

WHISH No. 6.

Size: $10\frac{1}{4} \times 1\frac{1}{2}$ in., 26 + 89 leaves, from 7 to 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(a)

The *Śaktisūtra* together with its *Bhāṣya*, 20 Sūtras
together with their Commentary.

The Sūtra begins:—om atha śaktisūtrāṇi | citisvatantrā
viśvasiddhihetuḥ | svecchayā svabhittau viśvam unmīlayati |
etc. It ends on p. 2:—om śaktisūtram sampūrṇam | śrīmat-
gurubhyo namaḥ |

Then the Commentary begins:—śaktisūtrabhāṣyaṃ |
om | citisvatantrā viśvasiddhihetuḥ viśvasiddhau hetuḥ | vi-
śvasiddhihetukā ca iti sarvakāraṇatvaṃ sarvaśaktitvaṃ
mahāphalatvaṃ sukhopāyaprāpyatvaṃ ca svātmadevatāyā
vivakṣitam | citir ity ekavacanena bhedaavāstavatvaṃ svatan-
treti niraṃkuṣaiśvaryyā ca sūcitam | *etc.* It ends on
page 12:—pūrve bhūtabalim dadyāt kṣetrapālan tu da-
kṣiṇe | rājarājeśvaram maddhye gaṇapati īśānnye | āgneyaga-
ṇapatim āgneyaṃ kurukulyāṃ | vāyavye | vārāhim īśā-
nnye | (*sic*)

(b)

Ātharvaṇaprokta - devīrahasya - svarūpakramopāsanāyāḥ
*jaganmātrbhaktyaikavedyāḥ prayogaḥ*¹ by *Jagannāthasūri*
(215 śloka). Ff. 13—26.

It begins:—vimarśapadavācyāṃ apy avimarśapadan

¹ Mr. Whish describes this as the Bhāvanopaniṣad. See below
śloka 2.

namaḥ | japākusumaśoṇām apy ajapākṛtim ambikām || 1 ||
bhāvanopaniṣadartthagarbhitāḥ krikānīrammitabhāskarāḥ
padyabandhava . . .¹ tu tā Jagannāthasūrinivahavaktisukṛ-
divan || 2 || kṛtānhikaś śucau deśe sukhāsīnas samāhitaḥ |
prāṇān āyamyā mūlena ṛsyādīn nyāsam ācaret || 3 ||

It ends:—prāṇān āyamyā tato nyāsam kṛtvā gurun
namac chaṁbhum | iti śrīmad-atharvaṇaprokta-devīrahasya-
svarūpakramopāsanāyāḥ jaganmātribhaktayaikavedyaḥ pra-
yogo Jagannāthasūri-praṇītas samāptaḥ || hariḥ om || śrī-
devyai namaḥ || śubham astu ||

(c)

The *Cidvallī*, by *Naṭanānanda*, a pupil of *Nāthānanda*.
This is a Commentary on *Puṇyānanda's Kāmakaḷā*, or
Kāmakaḷāvilāsa. The latter has been printed by Prof.
Bhandarkar in his *Report on the search for Sanskrit MSS.*
in the Bombay Presidency during the year 1883—84
(Bombay 1887), p. 376 *seq.*

It begins:—vande tan mithunadvandvam ādimānandacit-
ghanam² | anuttara³ parañ jyotir iti yat⁴ bhāvyate budhaiḥ |
śrīmate Naṭanānandayogine paramātmāne | raktaśuklapra-
bhāmiśratejase gurave namaḥ | praṇamata Nāthānandam
parayā bhaktiā cidaikyabodhānandam | upaniṣadartthani-
gūḍham sakalajanānandabhadrapīṭhārūḍham⁵ | namaś śivāya
nāthāya cidrūpānandarūpiṇe | śrīmatā pāṭalāpāṅga⁶ paṭita-
tamkaśamkave | Puṇyānandamunīndrāt kāmakaḷā nāma
viśrutā jātā | āryyā kācid amuṣyā Naṭanānandaḥ karoti
savyākhyām ||

Fol. 37a: Puṇyānandamukhendora uditām ānandadāyiniṁ

¹ Here is a blank space for two akṣaras(८-). I cannot make any sense of the two first stanzas. The MS. is beautifully written, and there can be hardly any doubt about the readings.

² mithunam divyam ādyam ānanda°, Bhandarkar's MS.

³ °ram, Bhand.

⁴ tat, Bhand.

⁵ °pīṭhānurūḍham, Bhand.

⁶ śrīmate cañcalāpāṅga°, Bhand.

etām | kāmakalām aham anīsam mūrddhnā vācā vahāmi
cittena | iti kāmakalāvyākhyā Naṭanānandena deśikapṛītyai |
racitā rasikajanā[nā]nām puṁsām ālokanāya cidvallī | Nāthā-
nandagurūṇām śiṣyās tatvārthacintakās santi | teṣām anya-
tamoyam ṭikām enām cakāra tatpṛītyai | asyāḥ kāmakalāyāḥ
vyākhyā pūrvair udāhṛtānekā | *etc.*

It ends:—kāmakalāsvarūpaṁ paripūrṇaṁ | prapañcitam
iti | śivam || iti śrī-Naṭanānanda-kathitā cidvallī samāptā |
hariḥ om || śrīgurubhyo namaḥ śrīsūryyanārāyaṇāyāsmat-
svāmin[h]e namaḥ | devyai namaḥ ||

7.

WHISH No. 7.

Size: 14×2 in., 158 leaves, from 11 to 13 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.

Character: Grantha.

The *Hālāsyamāhātmya* from the *Agastyasaṃhitā* of the
Skanda-Purāṇa, in 71 chapters. See Mitra, Notices, vol. vii,
p. 27 seqq., No. 2264.

It begins:—avighnam astu | śuklāmbaradharaṁ viṣṇuṁ
śaśivarnaṁ caturbhujam | prasannavadanan dhyāyet sarva-
vighnopaśāntaye | namas sundaranāthāya tasmai hālāsyā-
vāsine | catuṣṣaṣṭividhā līlā yena pratyakṣitāḥ kṣitau | śrīmat-
sundaranāthasya devīm śapharalocanām | kalaye hṛdaye
nityam kadambavanavāsinīm | *etc.* . . . vakṣye purāṇanam
puṇyam śrīmaddhālāsyasaṁjñitam | śravaṇāt sarvapāpa-
ghnam vedānteṣu prakāśitam || . . . deśakālavidhānājñā Vasi-
ṣṭhādya muniśvarāḥ | Vasiṣṭho Vāmadevaś ca Gautamo
Varuṇo Bhṛguḥ | Bodhāyanaḥ Kāśyapaś ca Yājñavalkyaḥ
Parāśaraḥ | Bharadvājomgirā Atriḥ Kutsaś Śaktiś Śuko
mahān | Vedavyāsaḥ Kahloś ca Vālmikiḥ Kumbhasaṃ-
bhavaḥ | Sanātkumāras Sanakas Sanātanāsanandanau |
Pulastyaḥ Pulando Gargo Viśvāmitraś ca Nāradaṁ (sic) |
ity ādyā munayas sarve jñānino brahmavittamāḥ | snātvā
sarveṣu tirtheṣu jñānavāpyādikeṣu ca | jñātvā vināyakān
sarvān *etc.*

An abstract of the Contents of the work is given on ff. 11 seqq.

It ends:—sarvas tarati durgāṇi sarvo bhadraṇi paśyati | sarvas satgatim āpnoti sarvasya bhavitā sukham || iti śrīmat-skānde mahāpurāṇe agastyasamhitāyām śrī-hālāsya-māhātmye kadambavanapraveśo nāma ekasaptatimoddhya-yaḥ || śivāya namaḥ || hariḥ om, etc.

8.

WHISH No. 8.

Size: 13 × 1 $\frac{7}{8}$ in., 60 + 25 leaves, 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(a)

The *Haritattvamuktāvalī*, a Commentary on Śaṅkara's *Haristuti* (or *Harim-īde-stotra*), by *Svayamprakāśa Yati*, a pupil of *Kaivalyānanda Yogindra*. Ff. 60. See Hall, p. 135 seq.; Mitra, Notices, Nos. 1297, 1489.

It begins:—Śaṅkaram Śaṅkarācāryyam Keśavam Bāda-rāyaṇam | sūtrabhāṣyakṛtau vande bhagavantau punaḥ-punaḥ | satyajñānānandātmakam advitiyam brahmaiva śu-ddhasatvapradhānamāyopādhikam sadīśvarābhāvam malina-satvapradhānāvidyopādhikam sajjīvaabhāvaṁ ca jagan māyā-bhāsenā jiveṣau karoti, etc.

It ends:—iti śrīmat-paramahansa-parivrājakācāryyaśrī-Kaivalyānanda - yogindra - pādakamalabbhṛṅgāyamaṇa - Svayamprakāśūkhya-yativiracitā śrī-Śaṅkara-bhagavat-pāda-kṛta-haristutivyākhyā haritattvamuktāvalīsamākhyā samāptā || śrīdakṣiṇāmūrttaye namaḥ || śubham astu ||

(b)

The *Rasābhivyañjikā*, a Commentary on *Lakṣmīdhara's Advaitamakaranda*, by *Svayamprakāśa Yati*, a pupil of *Kaivalyānanda Yogindra*, ff. 25. See Hall, p. 102; Mitra, Notices, No. 689.

It begins: — nityan nirantarānandacitghnaṃ brahma nirbhayaṃ | śrutyā tarkānubhūtibhyāṃ aham asmy advayaṃ sadā | *etc.* . . . sphuṭaṃ vedāntapratipādyam saccidānandalakṣaṇaṃ sarvajñaṃ sarvopādānaṃ nityaṃ sarvagam advayaṃ dehendriyaprāṇamanobuddhyahamkārasākṣipratyagabhinnatayā tarkais sambhāvayitum kiñcit prakaraṇam advaitamakarandākhyam ārabhamāṇaḥ cikrīṣitasya granthasyāvighnaparisamāptaye sveṣṭadevatāpraṇāmarūpam maṃgalaṃ svayaṃ anuṣṭhāya śiṣyaśikṣāyai granthato nibaddhnāti | kaṭākṣakiraṇācāntanamanmohābhdhaye namaḥ | *etc.*

Beginning of the last (29th) chapter, fol. 24b:—Lakṣmīdhara iti granthakarttur nāma sa cāsau kavis, *etc.* Further on: advaitamakarandasya rasābhivyāñjakā kṛtā | Svayaṃprakāśa-yatina (read^onā) puruṣottamaśāsanāt | *etc.*

It ends:—iti śrīmat-paramahaṃsa-parivrājakācāryya-Kaivalyānanda-Yogindra-pāda-kamala-bhṛṅgāyamāpa-Svayaṃprakāśākhyā-viracitā (ra)sābhivyāñjikākhyā advaitamakarandavyākhyā samāptā || śrīmahātripurasundaryyai namaḥ ||

9.

WHISH No. 9.

Size: $12\frac{1}{2} \times 1\frac{5}{8}$ in., 88 + 12 + 24 + 26 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(a)

Described by Mr. Whish as 'The *Bhāgavata Sūram*'. Incomplete. Ff. 88.

It begins;—yad advayaṃ parānandaṃ satyajñānādilakṣaṇaṃ | niṣkaḷaṇ niṣkriyaṃ śāntaṃ brahma tat samupāsmāhe | namaḥ kṛṣṇāya gurave buddhitadvṛttisākṣiṇe | saccidānandarūpāya parasmai brahmaṇe mubuh | virājate trayī yena bhānuneva jagattrayī | prakāśītārththa(n) taṃ vande Vidyāraṇya-muniśvaraṃ | ekādaśe prakaraṇasaṃgrahas tu purākṛtaḥ | idāniṃ punar atraiva kriyate ślokaṣaṃgrahaḥ | skandha ekādaśe ślokā grhyante sāravattarāḥ | viduṣāñ

cittaviśrāntyai tadartthopi ca varṇyate | atratyāśloka ekaika uparatyupapādane | alan tathāpi grhyante katicitsārabhājibhiḥ | *etc.*

It ends:—viduṣaḥ punaḥ-punaḥ kṛtāśravaṇamananābhyām samutpannānityanirantaraddhyānāyogābhyām nirargalāya mānū brahmātmavāgāhiṇi akhaṇḍākāravṛttir eva vidyā sā svayam avidyatām tat kāryyaṁ cā nirddhūya paścād upaśāmyatīti sa drṣṭāntam upapādayati ||

(b)

The *Bhāgavata-Purāṇa* with Commentary, from Adhyāya VI, 36 to the end of Adhyāya 7, of the 12th Skandha. Ff. 12. 'The whole contains an account of the extent of the Vedas', Mr. Whish.

It begins:—Śaunakaḥ | Pailādibhir Vyāsaśiṣyair vedācāryyair mmahātmabhiḥ | vedā vai kathitā vyastā etat saumyābhidhehi naḥ | *etc.*

It ends:—iti śrī-bhāgavate mahāpurāṇe savyākhyāne dvādaśe skandhe saptamodddhyāyaḥ || śrīkrṣṇāya parama-gurave namo namaḥ ||

(c)

The *Sūtagītā* of the second part (? uparibhāge) of the *Yajñavaibhavakhaṇḍa* of the *Sūtasamhitā* of the *Skanda-Purāṇa*. Ff. 24.

It begins:—aiśvaram rūpam ānandam anantaṁ satyacit-ghanam | ātmatvenaiva paśyantān nistaramgasamudra-vat || *etc.*

It ends:—iti śrī-skānde purāṇe sūtasamhitāyām yajña-vaibhavakhaṇḍe uparibhāge sūtagītāsūpaniṣatsu aṣṭamo-ddhyāyaḥ || śrīśivāya parabrahmaṇe namaḥ || sūtagītā samāptā.

(d)

The *Sūtagītā-Tātparyadīpikā*, a Commentary on the preceding work, by *Mādhavācārya*. Ff. 26.

It begins:—atha vidyārtthinā namaskāras tu prathamataḥ karttavye ity upapādayitum sūtagītām śrotukāmair

nnaimiśīyāḥ kṛte namaskārastuṭi upaniṣad(read °nibad)-
dhnāti aiśvaram iti *etc.*

It ends:—iti śrī-tryaṃbakapādābhja-sevā-parāyaṇena Mā-
dhavācāryyena viracitāyāṃ sūtasamhitā(tā)tpa(r)yadīpikā-
yāṃ yajñavaibhavaḥkhaṇḍasyopariḥbhāge sūtagitāsūpaniṣatsu
aṣṭamodddhyāyaḥ || śrīśivāya parasmai brahmaṇe namaḥ ||
hariḥ oṃ || śubham astu ||

10.

WHISH *No. 10.

Size: $13\frac{1}{8} \times 1\frac{5}{8}$ in., 217 leaves, 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

Rāmānuja's Commentary on the Bālakāṇḍa and Ayodhyākāṇḍa of Vālmīki's Rāmāyaṇa.

It begins:—rāmam indīvaraśyāmaṃ rājivāyatalocanam |
jyāghoṣanirjitārātīṃ jānakīramaṇaṃ bhaje || Vālmīkināma-
dheyāya muhur vārimuce namaḥ | ya śrīrāmakathāvarṣair
jagattāpam aśīśamat || *etc.*

Fol. 1b:—tatradhyākāṇḍavyākhyānaṃ kriyate viduṣāṃ
mude | Rāmānujena viduṣā rāmabhaktyaikasindhunā | tapa
ityādi, *etc.*

Fol. 59:—iti śrī-Rāmānujiya-viracite bālakāṇḍavyākhyāne
saptasaptatimas sargaḥ ||

The Ayodhyākāṇḍa begins on f. 60a:—gacchateti mā-
tulakulaṃ mātulagrhaṃ kulam grheṣv ity Amaraḥ, *etc.*

It ends:—iti śrī-Rāmānujācāryya-viracita-vyākhyāne-
yoddyākāṇḍe ekonaviṃśatyadhikaśatatamas sargaḥ || śrī-
rāmacandrāya namaḥ || ayoddyākāṇḍavyākhyā samāptā ||
hariḥ oṃ |

11.

WHISH No. 11.

Size: $12\frac{1}{2} \times 1\frac{5}{8}$ in., 176 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: On the first leaf there is an entry ("The metrical
Digest called Ekādasa-skandha-sāram and its commentary by Brah-

mānanda Bhārati") signed by Mr. Whish and dated 1826. The MS. may have been written for Mr. Whish in that year. At any rate, its appearance is not much older.

Character: Grantha.

The *Ekādaśaskandhasāraślokaśaṅgraha*, a metrical compilation of the doctrines contained in the eleventh Skandha of the *Bhāgavata-Purāṇa*, together with a Commentary, by *Brahmānanda Bhārati*, a pupil of *Kṛṣṇānanda Bhārati*.

It begins:—*vaiśārādī sātiviśuddhabuddhir ddhunoti māyāṃ guṇasaṃprasūtāṃ | guṇāṃś ca sandahya yad ātmyam etat svayaṅ ca śamyaty asamid yathāgniḥ || ātmā sthūla-sūkṣmādidehebhyaḥ bhinnāḥ yato jñātā prakāśakāḥ etc.*

Fol. 3:—*yāvat syāt guṇavaiśamyam tāvan nānātvam ātmanaḥ | nānātvam ātmano yāvat pāratantryan tathaiva hi ||*

It ends:—*iti śrīmat-paramahansa-parivrājakācāryya-śrī-Kṛṣṇānanda-Bhārati-munivaryya-śiṣya-Brahmānanda-Bhārati-kṛta - ekādaśaskandhasāraślokaśaṅgrahas savyākhyas saṃpūrṇāḥ || śrīkṛṣṇāya parabrahmaṇe namo namaḥ || śubham astu ||*

12.

WHISH NOS. 12 (1) AND 12 (2).

Size: 2 Vols., $16\frac{1}{2} \times 1\frac{3}{4}$ in., 22 + 246 leaves [ff. 147—246 in the second volume], from 8 to 10 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The second work is written by a different hand from the first.

(1)

The *Sūryasiddhānta*, the first Praśna, Adhyāyas 1—14. The text differs considerably from Mr. Fitz Edward Hall's edition in the *Bibliotheca Indica*.

It begins:—*acintyāvyaktarūpāya nirguṇāya guṇanmane* (read *guṇātmāne*) | *saṃastajagadādhāramūrttaye brahmaṇe namaḥ || 1 || alpāvaśiṣṭe tu kṛte mayo nāma mahāsurāḥ | ra-*

hasyaṃ paramaṃ puṇyaṃ jñāsur jñānam uttamaṃ || 2 ||
vedāṃgam agryaṃ akhilaṃ jyotiṣāṃ gatikāraṇaṃ | ārādha-
yan vivasvantaṃ tapas tepetidustaraṃ | toṣitaṃ tapasū tena
prītas tasmai varārthine | grahāṇāṃ caritaṃ prādāt mayāya
savitā svayaṃ | viditas te mayā bhāvas tapasārādhitas
tv ahaṃ | dadyāṃ kālāśrayaṃ jñānaṃ jyotiṣāṃ caritaṃ
mahat | etc.

It ends (f. 21 b):—sarvebhyaḥ pradadau prīto grahāṇāṃ
caritaṃ mahat | atyatblutatamaṃ loke rahasyaṃ brahma-
sammitaṃ¹ | vedasya nirmalaṃ cakṣur jñātvā sākṣād
vivasvataḥ | viditvaitad aśeṣeṇa paraṃ brahmā(dhi)-
gacchati | iti śrīsūryyasiddhānte prathamaprasne catur-
daśodhyāyaḥ || cha || śrīgurucaraṇāravindābhyānmaḥ || sūr-
yyasiddhāntaṃ ||

(2)

The *Kāmadogdhṛī*, a Commentary on the *Sūryasiddhānta*,
by *Tammayajvan*, or *Tammayārya*, a son of *Mallādhvarīndra*
of *Paragipura* (who was a son of *Mallayajvan*, and a
grandson of *Honnārya*).

It begins:—śrīvidyāhrdayasthitāṃ śivamayāṃ śrīmatsa-
mārādhitāṃ kāmākṣīṃ karuṇākāṭākṣakalitāṃ kalyāṇasa-
ndāyinīm | kodaṇḍāṃkuṣapāśabāṇavilasatdhaṣṭāṃ prasannā-
nanāṃ sindūrārūpadehakāntīm anīṣāṃ śrīhonnāmāmbāṃ
(sic) bhaje || 1 || śubhrāṅgaṃ pītavastraṃ suratarusadrśaṃ
sūryyakotiprakāśaṃ nānābhūṣāsametaṃ nalīnabhavanutaṃ
nāgayajñopavītaṃ | śūlaṃ vātrīṇ ca khaṭgaṃ ḍamarukaṃ
atulaṃ pāṇipadmair ddadhānaṃ mailārākhyam mahēṣaṃ
maṇimayamukutaṃ mālavinātham īde || 2 || ... ye Honna-
yāryyādikulaprasiddhāḥ sūryyādisiddhāntavido mahāntaḥ |
ye Mallayajvādisamastatantravyākhyādhurīṇā mama devatās
te || 7 || śrī-Honnāryyasarvatantrasvatantraḥ tasmā(j) jātas
tādrśo Mallayajvā | tajjaḥ khyātas sarvasiddhāntavettā śā-
kinyākhye pattane Mallayajvā || 8 || tatputrohaṃ vedavedā-
ntavedī jyotirvidyāpāragas Tammayajvā | sūryyan natvā
sūryyatanttrasphaṭikāṃ Honnāmbāyai kāmadogdhṛīm ka-

¹ This is the last verse in F. E. Hall's edition.

romi || 9 || iha tāvat prāripsitasya granthasya nirvighnapari-
samāptikāmaḥ sveṣṭadevatāpranāmarūpaṁ maṅgaḷaṁ ślo-
kato nibaddhnāti acintyete | *etc.*

F. 37:—iti śrī - Mailāreśvara - Honnāmbikāvaralabdha-
vāgvibhavana śrīparagipuri Mallayajvanas tanūjena jyauti-
śikahṛtkumudacandreṇa Tammayāryyeṇa śrīsūryyasiddhā-
ntasya maddhyādhikārasya ṭikā kṛtā || hariḥ om ||

F. 65 b:—śrī-Honnāryyasya pautrāc chivagurusadrśān
Mallayajvākhyaputrārkkajāto Mallāddhvarīndrāt parigipu-
ravarasthāyinas Tammayāryyaḥ | siddhāntarkkasya nāmnaḥ
(read siddhāntasyārkkānāmnaḥ) kalitapadavatīm kāmado-
gdhṛīm suṭikāṁ spaṣṭāddhyāyasya samyagrahagurukṛpayā
proktavān āmbikāyai | hariḥ om śrīsūryyādinavagrahebhyo
namaḥ ||

F. 104 b:—śrī-Honnāryyasya pautrāc chivagurusadrśān
Mal(1)ayajvākhyaputrāj jāto Mallāddhvarīndrāt paragipura-
varasthāyinas Tammayajvā | siddhāntasyārkkā(read °rkka)-
nāmnaḥ kalitapadavatīm kāmado-
gdhṛīm suṭikāṁ chāyā-
ddhyāyasya samyagrahagurukṛpayā proktavān āmbikāyai ||
hariḥ om || chāyāddhyāyaḥ pūrṇaḥ ||

Adhyāya IV ends f. 123, Adhyāya V f. 137 b.

Vol. I (f. 146) ends:—śrī - Honnāryyasya . . . °yai || iti
śrīsūryyasiddhānte chedādhikāro nāma ṣaṣṭhoddhyāyaḥ ||
cha || saṁhitātrayanipunāya ādinārāyaṇasya nijagurave om
subrahmanyāya sūṣṭāṁgapranāmaḥ || śubham astu śrīśivāya
namaḥ ||

Vol. II begins with the 7th Adhyāya which ends on
f. 158 b. Adhyāya VIII ends f. 168 b, A. IX f. 172 b, the
Pātādhyāya f. 186, the Golādhyaḥ f. 212 b, the Yantrā-
dhyāya f. 235.

Vol. II ends:—śrī-Honnāryyasya pautrāc śivagurusa-
drśān Mallayajvākhyaputrāj jāto Mallāddhvarīndrāt para-
gipuravarasthāyinas Tammayāryyaḥ | siddhāntasyārkkānām-
naḥ kalitapadavatīm kāmado-
gdhṛīm suṭikāṁ mānāddhyā-
yasya samyagrahagurukṛpayā proktavān āmbikāyai || bi-
ndudurllipi° . . . || iti sūryyasiddhānte mānādhikāro nāma
caturddaśoddhyāyaḥ || hariḥ | om *etc.*

13.

WHISH No. 13.

Size: $16\frac{3}{8} \times 2\frac{1}{8}$ in., 135 leaves, 10 or 11 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

Rgveda-Bhāṣya, by *Sāyaṇācārya*, the first Adhyāya of the first Aṣṭaka, *i. e.* Sāyaṇa's Introduction, and his Commentary on *Rgveda* I, 1—19.

This is the MS. G used for Prof. Max Müller's second edition of the *Rgveda* with Sāyaṇa's Commentary. See *Rig-Veda-Saṃhitā*, ed. by F. Max Müller, 2nd Ed., vol. I, pp. liv, lvi, lvii *seqq.*

14.

WHISH No. 13a.

Size: $15\frac{1}{8} \times 1\frac{5}{8}$ in., one leaf, 15 lines.

Material: Palm leaf, damaged.

Date of MS.: uncertain.

Character: Grantha.

The beginning of the *Rgveda-Saṃhitā in the Pada text*. Interesting is the accentuation, the Udāttas only being marked (by the sign ~ over the accentuated syllable). The leaf contains the text of Rv. I, 1, 1 to I, 3, 4.

15.

WHISH No. 14.

Size: $13\frac{1}{4} \times 1\frac{1}{2}$ in., 83 leaves, 6 lines on a page.

Material: Palm leaves.

Date of MS.: The 'Prajotpatti' year in which the MS. was written (see below) is probably meant for the Prajāpati year corresponding to A. D. 1751/52, possibly A. D. 1811/12.

Scribe: Venkata Subrahmaṇya, son of Śeṣādri.

Character: Grantha.

The *Taittirīya-Upaniṣad-Bhāṣya* by *Śaṅkarācārya*.

The MS. begins:—om yasmāj jātañ jagat sarvaṃ ya-
sminn eva praliyate | yenedan dhyāryyate (*sic*) caiva tasmai
jñānātmane namaḥ | yair ime gurubhiḥ pūrvam padavākya-
pramāṇataḥ | vyākhyātās sarvavedāntās tān nityam pra-
ṇatosmy aham || taittirīyakasārasya mayācāryyaprasādataḥ |
vispaṣṭārttharucinām hi vyākhyeyaṃ sampraṇīyate | nityā-
nvayini karmmāṇi upāttaduritaḥṣayārtthāni kāmyānityāni
ca phalārtthhinām pūrvasmin granthe idānīn tu karmmo-
pādānahetuparihārāya brahmavidyā prastūyate |

It ends:—iti śrīmat-paramahaṃsa-parivrājakācāryya-Go-
vinda-bhagavatpūjyapāda-śiṣya-Śaṅkara-bhagavatpādapūj-
yaviracite taittirīyakabhāṣyam samāptam || om || hariḥ om
śubham astu om visargabindvakṣara° *etc.* . . . hariḥ om
dhanurmmāse saummyavāre tritīyāyām prajotpatau | tai-
ttirīyāś ca likhitas Sarppe Śeṣādrisūnūnā || hariḥ om
śubham astu hariḥ om || prajotpattyabhidhe varṣe cāpamāsy
asite dine | pakṣe budhasya sutithau tr[tri]tīyāyām bhujam-
gabhe | Śeṣādrisūnūnā Vemk(a)ṭasubrahmaṇyena sādhanā |
taittirīyopaniṣado bhāṣyam sulikhitam mayā || śubham astu
etc. hariḥ om *etc.*

16.

WHISH No. 15.

Size: $9\frac{3}{4} \times 1\frac{5}{8}$ in., 4 + 39 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(a)

(1) The *Īsā-Upaniṣad*, or *Īśāvāsya-Upaniṣad*, or *Vāja-
saneyi-Saṃhitā-Upaniṣad* (ff. 1—2a).

It begins:—pūrṇam adaḥ pūrṇam idaṃ pūrṇāt pūrṇam
udacyate | pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate |
on namo brahmādidbhyo brahmavidyāsampradāyakartṭrbhyo

vaṃśaṣibhyo namo gurubhyaḥ | om śāntiś śāntiś śāntiḥ ||
 īśāvāsyam idaṃ sarvaṃ yat kiñ ca jagatyāñ jagat | *etc.*

It ends:—īśāvāsyam ity ekānūvākeṣṭādaśa || on tat sat ||
 īśāvāsyopaniṣat samāptā || hariḥ om | saha nāv avatv iti śāntiś
 śāntiś śāntiḥ ||

(2) The *Kena - Upaniṣad* or *Talavakāra - Upaniṣad*
 (ff. 2a—4b).

It begins:—keneṣitam patati preṣitam manañ kena prāñañ
 prathamañ praiti yuktaḥ | *etc.*

It ends:—kenopaniṣat samāptā || hariḥ om *etc.*

(b)

(1) *Śaṅkara's* Commentary on the *Īśā-Upaniṣat* (ff.
 1—13a).

It begins:—om | īśāvāsyam ityādayo mantrāḥ karmmasv
 aviniyuktās teṣāṃ karmmaśeṣasyātmano yāthārtthyapra-
 pādatvāt yāthārtthyañ cātmanañ śuddhatvāpāpaviddha-
 tvaikatvāśarīratvasarvagatatvādi vakṣyamāṇan tac ca *etc.*

It ends:—iti śrī-Govinda-bhagavatpūjyapādaśiṣya-parama-
 haṃsaparivrājakācāryya - śrīmac - Cāṃkara - bhagavatpāda-
 kṛtau vājasaneyasaṃhitopaniṣat-bhāṣyaṃ samāptam || hariḥ
 om ||

(2) *Śaṅkara's* Commentary on the *Kena-Upaniṣat*
 (ff. 13a—39b).

It begins:—keneṣitam ityādyopaniṣat parabrahmaviṣayā
 vaktavyeti navamāddhyāsyārāmbhaḥ prāg etasmāt karm-
 māñy aśeṣataḥ parisamāpitāni *etc.*

It ends:—syād ity ata āha jyeye jyāyasi sarvamahattare
 svātmani mukhye pratitiṣṭhati pratitiṣṭhatīti na punas sañ-
 sūram āpadyata ity abhiprāyaḥ || iti śrī-Govinda-bhagavat-
 pādaśiṣyasya paramahaṃsaparivrājakācāryyasya śrīmac-
 Cāṃkarabhagavataḥ kṛtau tavala (read talava)kāropaniṣa-
 dvivaraṇe navamoddhyāyaḥ || kenopaniṣatbhāṣyaṃ samā-
 ptam || hariḥ om || śrīgurubhyo namaḥ ||

17.

WHISH No. 16.

Size: $9\frac{1}{4} \times 2\frac{1}{8}$ in., 26 leaves, from 11 to 13 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

Six Upaniṣads, viz.:

(1) The *Kaṭhāvallī* or *Kaṭha-Upaniṣad* (ff. 1—7).

It begins:—om uśan ha vai vājaśravasas sarvavedasan dadau | *etc.*

It ends:—yo vidaddhyātmam eva | śaṣṭhī vallī | kaṭha-vallī samāptā | hariḥ om | śubham astu ||

(2) The *Praśna-Upaniṣad* (ff. 8—12).

It begins:—saha nāv avatu || om śāntiḥ | śrīḥ | bhadraṁ karṇebhiś śṛṇuyāma || śāntiḥ | Sukeśā ca Bhāradvājaś Śaibyaś ca Satyakāmas Sauryyāyaṇī ca Gārgaḥ Kausalyaś cāśvalāyano Bhārgavo Vaidarbhiḥ Kabandhī Kātyāyanas te haite, *etc.*

It ends:—namaḥ paramarṣibhyo namaḥ paramarṣibhyaḥ || śaṣṭhapraśnaḥ || praśnopaniṣat samāptā |

(3) The *Muṇḍaka-Upaniṣad* (ff. 13—17a).

It begins:—brahmā devānāṁ prathamā sambabhūva, *etc.*

It ends:—namaḥ paramarṣibhyo namaḥ paramarṣibhyaḥ | bhadraṁ karṇebhiḥ | śāntiś śāntiś śāntiḥ || iti tritīya-muṇḍakaṁ | muṇḍakopaniṣat samāptā || hariḥ | om ||

(4) The *Māṇḍūkyaopaniṣad* (ff. 17a—19).

It begins:—om ity etad akṣaram idaṁ, *etc.*

It ends:—omkāro vidito yena sa munir nnetaro jana iti || iti caturtthaḥ khaṇḍaḥ || māṇḍūkyaopaniṣat samāptā || om ||

(5) The *Pūrvatāpinī* or *Pūrvatāpanīya-Upaniṣad* (ff. 20—24b).

¹ *Sic.* And so very often in these MSS.

It begins:—śivāya gurave namaḥ | atha śrīvidyā manor
āmnāya svarūpam upadiśyate brahmacāriṇe śāntāya guru-
bhaktāya yathā vidyā manuḥ kasmīn utbhavas tat svarūpam
brūhiti hovāca, *etc.*

It ends:—praviśya meruśśiṃge cātiprakāśarūpeṇātha
sarvaṃ jagad vyāpya sthitavaty āsīd iti Yājñavalkyaḥ |
tṛtīyakhandaḥ | pūrvatāpinī samāptaḥ (*sic*) ||

(6) The *Uttaratāpinī* or *Uttaratāpanīya-Upaniṣad*
(ff. 24b—26).

It begins:—atha bhagavan kathan nu paramarahasyam
me brūhi kā brahmavidyā manūnām, *etc.*

It ends:—tathāvidhānīti buddhvā puruṣārthavān bhaved
ya evaṃ vedety upaniṣat iti tṛtīyakhandaḥ || uttaratāpinī
samāptaḥ (*sic*) || śrīgurucaraṇāravindābhyām namaḥ ||
hariḥ om ||

18.

WHISH No. 17.

Size: $9\frac{1}{4} \times 2\frac{1}{4}$ in., 34 + 37 leaves, 12 or 13 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(a)

A Collection of twelve *Ātharvaṇa Upaniṣads*:

- (1) *Rahasya-Upaniṣad*, ff. 1—4b.
- (2) *Amṛtabindu-Upaniṣad*, ff. 4b—5b.
- (3) *Tripurasundarī-Upaniṣad*, ff. 5b—6b.
- (4) *Kālāgnirudra-Upaniṣad*, ff. 6b—7b.
- (5) *Śārīra-Upaniṣad*, or *Śārīraka-Up.*, ff. 8a—9a.
- (6) *Ātharvaśīra-Upaniṣad*, ff. 9a—13b.
- (7) *Kaivalya-Upaniṣad*, ff. 13b—15a.
- (8) *Skanda-Upaniṣad*, ff. 15a—15b.
- (9) *Mahā-Upaniṣad* (or *Tripurātapanī-Upaniṣad?*),
ff. 16a—27a.
- (10) *Devī-Upaniṣad*, ff. 27a—28b.

(11) *Tripurā-Upaniṣad*, ff. 28b—29b.

(12) *Upaniṣad (Kāṭha-Upaniṣad?)*, ff. 30a—34a (?).

Similar collections of Upaniṣads in the MSS. described in Burnell, Tanjore, pp. 28—36, and Ind. Off., vol. I, p. 126 seq.

Our MS. begins:—athāto rahasyopaniṣadam vyākhyāsyāmaḥ devarṣayo brahmānam sampūjya prāṇipatyā papracchuḥ | bhagavan rahasyopaniṣadam brūhīti | sobravit | purā vyāso *etc.*

Fol. 4b:—yo rahasyopaniṣadam adhīte gurvanugrahāt | sarvapāpavinirmuktas sākṣāt kaivalyam āśnute | rahasyopaniṣat samāptā || hariḥ om || *etc.*

Fol. 5b:—bhadraṇ nopi vātaya manaḥ | om śāntiś śāntiś śāntiḥ | tisraḥ puras tripathā viśvacarṣaṇi yatra kathā akṣarās sanniviṣṭāḥ | *etc.* See Burnell I. O., p. 62, where this is given as the beginning of a *Tripuropaniṣad*.

Fol. 6b:—tripurisundaryyupaniṣat samāptā ||

Fol. 9a in margine: atharvaśiropaniṣat |

Fol. 13b:—mokṣam annam atho mano mokṣam annam atho manaḥ || ity a(tha)rvaśiropaniṣat samāptā ||

Fol. 16a in margine: mahopaniṣat. Beginning:—tripurā tāpanī vidyā vedyacicchaktivigrahaṁ | vastucinmātrarūpan tat paratatyam bhajāmy ahaṁ | om | bhadraṁ karṇebhir iti śāntiḥ | athaitasmin antare bhagavān prajāpatyaṁ vaiṣṇavam vilayakāraṇam | rūpaṁ āśṛtya tripurābhidhā bhagavatīty evam ādi, *etc.* See the beginning of the *Tripurātapanopaniṣad* in Ind. Off. vol. i, p. 127.

Fol. 27a:—sa turyaṁ padaṁ prāpnoti ya evaṁ vedeti mahopaniṣat | bhadraṁ karṇebhir iti śāntiḥ | *etc.*

Fol. 30a:—pārivrājyadharmmapūgālaṁkārā yat padaṁ yayuḥ | tam ahaṁ kathavidyārthā rāmacandrapadaṁ bhaje | om saha nāv avatv iti śāntiḥ | devā ha vai bhagavantam abruvan adhihi, *etc.* See the beginning of a *Kāthopaniṣad* in Ind. Off. vol. i, p. 127.

Fol. 34a:—sa eva śivayogiti kathyata ity upaniṣat | bhadraṁ karṇebhir iti śāntiḥ | śrīmad-viśvādhiṣṭhānaparamahamṣa-satguruśrīrāmacandrārpaṇam astu | . . . acyutosmi

mahādeva tava kārūṇyaleśataḥ | vijñānagha evāsi śivosmi
kim ataḥ paraṃ | na nijan nijavat bhāty antaḥkaraṇajīm-
bhaṇāt | antaḥkaraṇanāśena. Here the MS. breaks off,
and a new foliation begins.

(b)

(1) The *Śrīvidyāratnasūtra*, by *Gauḍapādācārya*, a pupil
of *Śuka Yogīndra*, ff. 1—3a.

It begins:—jñānānandamayā devā nirmalasphaṭi-
kākr̥tiṃ | ādhāraṃ sarvabhūtānāṃ hayagrīvaṃ upāśmahe |
atha śūktamantrāṇāṃ jījñāsā | ātmaivākhaṇḍākārācāitanya-
svarūpāśaṃ svavidyā | *etc.*

It ends:—anuttarasaukṣetapradhānavidyās saptadaśa-
varṇaviśiṣṭā(h) | athaitāsāṃ parivārāṇāṃ anuparivārā asaṃ-
khyākāḥ | iti śrīmat-paramahansa-parivrajakācārya-Śuka-
Yogīndra - śiṣya - śrī - Gauḍapādācārya - viracitāni sūtravā-
kyāni | samāptāni ||

(2) The *Śrīvidyāratna(sūtra)dīpikā*, by *Vidyāranya Muni*,
a pupil of *Śaṅkarācārya*, ff. 3a—23b.

It begins:—bālārkaṃaṇḍalābhāsāṃ caturbāhān triloka-
nāṃ | pāśāṃkuśadhanurbāṇāṃ dhārayantīm śivāṃ bhaje |
śrīvidyāratnasūtrāṇāṃ vākyārthap(ri)atipādane | bhaga-
vatyāḥ prasādena kriyate dīpikā mayā | sā bhagavatī jagat
śrīṣṭvedan tasmin devatādīn utpādyā, *etc.*

It ends:—iti paramahansa - parivrajakācārya - śrīmat-
bhagavat-Śaṅkarācārya-śiṣya-śrī-Vidyāranya-munīkṛta-śrī-
vidyāratnadīpikā samāptā || hariḥ oṃ *etc.*

(3) The *Atharvaśirobhāṣya*, by *Bhāskara Rāya*.

The leaves are foliated in the ordinary way as ff. 24—37, and also
as 1 to 14 by letters, viz. ka, kha, ga, gha, ṇa, ca, cha, ja, jha, ṇa,
ṭa, ṭha, ḍa, ḍha.

It begins:—śrīmāthāṃghriparāgaiko parāgād aparāgadhiḥ |
atharvaśirasō bhāṣyaṃ bhāṣate Bhāskaras sudhiḥ || iha
khalu śrīmahātripurasundaryyāḥ *etc.*

It ends:—iti bhāvanopaniṣadotharvaśirasōtra racitavān
bhāṣyaṃ | Bhāskara-Rāyo viduṣān tuṣṭyai jīvanīmumukṣū-
ṇāṃ || oṃ śrīgurubhyo namaḥ ||

19.

WHISH No. 18.

Size: 28 × 2 in., 103 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: The MS. appears to be fairly old, early 17th century?

Scribe: Rāma.

Character: Malayalam. The leaves are numbered by letters according to the system discussed by Professor Bendall in the JRAS, October 1896, pp. 790 seq. See Preface.

Injuries: The MS. is much damaged, part of f. 85 is broken off and lost.

The *Mahābhārata*, Parvan ii: The *Sabhā-Parvan*, in 114 Adhyāyas. Differs much from the text of our editions.

It begins:—hariḥ om gaṇapataye namaḥ avighnam astu Janamejayaḥ arjjuno jayatām śreṣṭho mokṣayitvā mayan tadā | kiñ cakāra mahātejās tan me brūhi dvijottama Vaiśam śrṇu rājann avahitaś caritaṁ¹ rmmukaśreṣṭhan tūrṇi cākṣayasāyakau divyāny astrāṇi rājendra durllabhāni nṛpair bhuvī rathaddhvajapatākāś ca śvetāśvais saha vīrya-vān etāni pāvakāt prāpya mudā paramayā yutaḥ |² tasthau mahāvīryas tadā saha mayena saḥ tatobravīn mayāḥ pārthāḥ vāsudevasya sannidhau pā³ stat kṛtaṁ pratyanusmaran prāñjali ślakṣṇayā vācā pūjayitvā punaḥ-punaḥ Mayāḥ asmāc ca kṛṣṇāt samkruddhāt pāvakāc ca didhakṣataḥ tvayā trātosmi kaunteya brūhi kiṁ karavāṇi te ahaṁ hi viśvakarmā vai asurāpāṁ parantapa tasmāt te vismayam kiñcit kuryām adya suduṣkaram evam ukto mahāvīryyaḥ pārtho māyāvinam mayam dhyātvā muhūrttaṁ kaunteyaḥ prahasan vākyam abravīt | Arjjunaḥ | kṛtaṁ eva tvayā sarvaṁ svasti gaucha mahāsura | *etc.*

It is unfortunate that the difficult and much discussed verse ii, 66, 8 (the he-goat and the knife) occurs on f. 84, a damaged leaf. The verse reads:—[aḥ hi śāstra⁴]m

¹ The rest of the line is lost, the leaf being damaged.

² Leaf damaged. Read upatasthau.

³ The rest of the line, about six Akṣaras, lost.

⁴ These akṣaras are lost.

akhanat kilaikaḥ śastre vipannobhiparāsyā bhūmiṃ nikṛñ-
tanam svasya kaṇṭhasya ghoran tadvad vairamṃ mā khaṇiḥ
pāṇḍuputraiḥ ।

It ends:—evaṃ gāvatgaṇe kṣattā dharmmārtthasahitam
vacah uktavān na gṛhitaṃ ca mayā putrahitepsunā ॥ ॥ iti
śrīmahābhārata śatasahasrikāyāṃ saṃhitāyāṃ sabhāparvaṇi
anudyūte dhṛtarāṣṭrapaścāttāpo nāma caturdaśaśatatamo-
ddhyāyaḥ ॥ ॥ sabhāparvaṃ samāptaṃ ॥ hariḥ śrīkṛṣṇāya
namaḥ ॥ Rāmeṇa likhitam idaṃ pustakaṃ ॥

20.

WHISH No. 19.

Size: $16\frac{1}{4} \times 1\frac{3}{4}$ in., 285 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: The MS. looks fairly old, 17th century?

Character: Malayalam.

The *Bhāgavat-Purāṇa*, Skandhas i-ix.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
jannādyasya yatonyayāditarataś cārtthesv abhijñas svarāṭ
tene brahma hṛdā ya ādikavaye muhyanti yat sūrayaḥ tejo-
vārimṛdāṃ yathā vinimayo yatra trisarggomṛśā dhāmnā
svena sadā nirastakuhakam satyaṃ paran dhīmahi, *etc.*

It ends (f. 283b):—dr̥ṣṭyā vidhūya vijaye jayam udvi-
ghuṣya procyoddhāvāya param samagāt svadhāma । cha ॥
ity aṣṭādaśasahasrikāyāṃ saṃhitāyāṃ śrībhāgavate mahā-
purāṇe navamaskandhe caturviṃśoddhyāyaḥ ॥

Then follow two odd leaves, one unnumbered, the other
numbered as 170.

21.

WHISH No. 20.

Size: $10\frac{3}{8} \times 1\frac{5}{8}$ in., 96 leaves, 8 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Calicut 1826'. The MS. is
probably not much older.

Character: Grantha.

(a)

The *Caranavyūha*, ff. 1—4.

It begins:—athātaś caranavyūhaṃ vyākhyāsyāmaḥ tatra yad uktañ cāturvedyañ catvāro vedā jñātā bhavanti | ṛgvedo yajurvedas sāmavedotharvaveda(ś) ceti | tatra ṛgvedasya sapta bheda bhavanti | *etc.*

It ends:—yodhīte caranavyūhaṃ sa vipraḥ pañkti-pāvanaḥ | tārayaty akhilān pūrvān puruṣān sapta sapta ca | yo nāmāni purā devā amṛtatvañ ca gacchati | lokātītam mahāśāntim amṛtatvañ ca gacchati | amṛtatvañ ca gacchaty on nama ity āha bhagavān Vyāsaḥ Pārāśaryo Vyāsaḥ || vāsudevasvarūpāya vivasvatbimbatejase | vedovaṃśāvaḍaṃśāya Vedavyāśāya te namaḥ || śrīgurucarāṇāravindābhyān namaḥ || śrībṛhaspataye namaḥ ||

(b)

The beginning of a Commentary on the *Śatarudriya* or *Rudrādhyāya* (Taittirīya-Saṃhitā iv, 5), ff. 5—7.

It begins:—on namo rudrāya rudrāṇaṃ vyākhyāṃ vakṣyāmi yajjape | mokṣāghakṣayasālokyavyādhināśaṃ prajojanaṃ | atha jābālopaniṣat | atha hainaṃ brahmacāriṇa ūcuḥ kiñjapyenāmṛtatvaṃ brūhīti | sa hovāca Yājñavalkyaḥ śatarudriyeṇeti | *etc.*

It ends:—uktaṃ vāyavye | rogavān paraḍaṃ paretya rudrajāpañ cared iti | yajñasūktaḥ kalpaḥ | śatarudrā devatā asyeti śatarudryam ucyate || hariḥ om | śubham astu.

(c)

The *Bṛhadāraṇyaka-Upaniṣad* or *Śatapathabrāhmaṇa-Upaniṣad* (Kāṇva Śākhā), ff. 8—96.

It begins:—om śrīgaṇapataye namaḥ | on namo brahmā-dibhyo brahṇavidyāsaṃpradāyakartṛbhyo vaṃśarṣibhyo namo gurubhyaḥ | śrīmad-Yājñavalkyagurubhyo namaḥ | hariḥ om | o nuṃ uṣā vā aśvasya meddhyasya śīras sūryyaś cakṣur vātaḥ, *etc.*

Fol. 23:—iti vājasaneyāntargata-Kāṇviye śuklayajurvede bṛhadāraṇyake saptadaśakāṇḍe prathamoddyāyaḥ ||

Between the first and second Adhyāyas a description of the Pañcagavyavidhi is inserted (f. 23).

The 3rd Adhyāya begins f. 37, the 4th Adhyāya f. 54, the 5th A. f. 74, the 6th A. f. 82.

It ends:—o nuṃ iti vājasaneyāntargata-Kāṇviye śuklaya-jurvede śatapathabrāhmaṇe upatiṣṭhatsaptadaśakāṇḍe ṣaṣṭhoddhyāyas samāptaḥ || hariḥ | om | śubham astu śrī-rāmacandrāya namaḥ || ekapāc ca haviryyajña uddhārity addhvaragrahau | vājapeyo rūjasūya ukhāsambharāṇaṃ tathā | hastī ghaṭaś citiś caiva sāntity agnirahasyakau | aṣṭādhyāyī maddhyamaś cā aśvamedhaḥ pravargyakalḥ | brhadāranyakaṃ ceti kāṇḍās saptadaśa kramāt || om om om | paraguṇaparadānaprastutāśeṣakṛtyā nijaguṇakalikābhir llokaṃ āmodayantaḥ | aviditaparadoṣā jñānapīyūṣapūrṇāḥ karakṛtaṃ aparādhaṃ kṣantum arhanti santaḥ || śrīgurubhyo namaḥ ||

२२.

WHISH No. 21.

Size: $9\frac{1}{2} \times 1\frac{1}{2}$ in., 78 leaves, 6 or 7 lines on a page.

Material: Palm leaves.

Date of MS.: An entry by Mr. Whish on leaf 70 ("Here ends the Rudra Bhāṣyam") is dated "Calicut 1826." The MS. is probably not much older.

Character: Grantha.

(a)

A Commentary on the *Śatarudriya* or *Rudrādhyāya* of the *Taittirīya-Saṃhitā* (iv, 5), ff. 1—70. Title and name of the author do not occur in the book.

It begins:—on namas te rudra manyava iti | atha śatarudryahomaḥ | athātaś śatarudryaṃ juhōtity upakramya eṣotrāgniracito bubhukṣamāno rudrarūpeṇāvatiṣṭhati | tasya tarppanadevair dvitīyaṃ darśanam | yad vai tac chatarudryaṃ juhōtity upakramya prajāpatiṃ visrastādityabhiprāyamantrārthānugūnyena śrutir bhavet | sa eṣaḥ śataśrīṣaḥ rudraḥ sambhavad iti namas te rudra manyava iti raudrā-

ddhyāyaḥ | atra Parameṣṭhina āraṣam | devānām vā prajā-
pater vā | Aghorasyāraṣam iti kecit | ekarudradevatyaḥ | etc.

It ends:—antarikṣe loke ye rudrāḥ sthitāḥ tebhyo namaḥ
yeśam rudrāṇām vātaḥ vāyuḥ iśavaḥ samānam anyat |
pṛthivyām bhūloke ye rudrā sthitāḥ (read °āḥ) tebhyo na-
maḥ yeśam rudrāṇām annam ātmanam śam icchet śarīram
puṣṇāti | adhikam nyūnam vyādhādijagatvena nirūpyate |
samānam anyat | evam namostu rudrebhya iti | hariḥ om ||

(b)

The *Maṇḍalabrāhmaṇa* (ff. 71—78), described by Mr.
Whish as the 'Mandala Brahmanah of the Atharva-Vedah.'
This is identical with Śatapatha-Brahmaṇa x, 5, 2. See
also Mitra, Notices, No. 682, where it is called *Maṇḍala-
brāhmaṇopaniṣad*.

It begins:—yad etan maṇḍalan tapati tan mahad ukthan
tā r̥cas sa r̥cām lokotha yad etad arccir dipyate tan
mahāvratam tāni sāmāni sa sāmnam lokotha ya eṣa etasmin
maṇḍale puruṣas sogṇis tāni yajūmṣi sa yajuṣam lokas
saiṣa trayyeva vidyā tapati, etc.

It ends:—somṛto bhavati mṛtyur hy asyātmā bhavati ||
18 || iti maṇḍalabrāhmaṇam sampūrṇam || om num ||

23.

WHISH No. 22.

Size: $12\frac{1}{2} \times 1\frac{7}{8}$ in., 193 leaves, 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

Śaṅkara's Chāndogyopaniṣadvivaraṇa, or Commentary
on the *Chāndogya-Upaniṣad*.

It begins:—om ity etad akṣaram ityādyastāddhyāyī
chāndogyopaniṣat | tasyās samkṣepatorthajijnāsubhyaḥ
r̥juvivarāṇam alpaganthan cedam bhāṣyam ārabhyate |
tatra sambandhaḥ samastam karmādhigatam prāṇādi-

devatāsahitam arccirādimārgeṇa brahmapratipattikāra-
ṇam | *etc.*

It ends:—iti śrī-Govinda-bhagavat-pādapūjya-śiṣyasya
śrīparamahansa-parivrājakācāryasya śrīmac - Chaṅkara-
bhagavataḥ kṛtau cchāndokyopaniṣad (*sic*) vivaraṇe aṣṭamaḥ
prapāṭhakaḥ samāptaḥ || hariḥ | om | . . . śrīśarasvatyai
namaḥ | śrīmahālakṣmyai namaḥ | pārvatyai namaḥ ||

24.

WIIISH No. 23.

Size: $12\frac{1}{2} \times 2$ in., 81 + 37 + 31 leaves, from 9 to 11 lines on a
page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

The 31 leaves of the last work are numbered by the letters *ka* to
ṣa (viz. *ka* 1, *kha* 2, *ga* 3 etc., *la* 28, *va* 29, *śa* 30, *ṣa* 31).

(a)

Commentaries on the *Kāthopaniṣad* (ff. 1—31a). *Praśno-
paniṣad* (ff. 31b—55), and *Muṇḍakopaniṣad* (ff. 56a—81)
by Śaṅkara.

In the margin of the first page: kāthopaniṣadbhāṣyaṁ
hariḥ | om |

The work begins:—on namo bhagavate vaivasvatāya
mṛtyave brahmadevīyācāryāya Naciketase cātha Kāthako-
paniṣadvallināṁ sukhārtthapratibodhanārttham alpaganthā
vṛttir ārabhyate upanipūrvasya sader ddhātor viśaraṇa-
gatyavasādā¹ nārtthasya kvipratyayāntasya rūpam upaniṣad
iti, *etc.*

It ends on fol. 31a:—iti śrī-Govinda-bhagavat-pūjya-
pāda-śiṣya-śrīparamahansa-parivrājakācārya-śrīmac-Chaṅ-
kara-bhagavat-kṛtau Kāthakopaniṣad-vivaraṇe ṣaṣṭhī valli
samāptā || hariḥ || om | śubham astu || sakhe hā kim kurmmaḥ
kim iti kathayāmaḥ katham amun tarāmaḥ saṁsāraṁ kva

¹ *Sic* for *avasāda*.

nu ca vibhavāmo vayam amī | itīdrk cintābhdhau hrdaya
na nimajjālam anīsaṃ gurūṃ śokaddhvānte taraṇim ava-
lambasva taraṇim || asmatgurucaraṇāravindābhyān namaḥ ||

In the margin of fol. 31b: praśnopaniṣat-bhāṣyaṃ |

It begins:—oṃ śrūtismṛtipurāṇānām ālayaṃ karuṇālayaṃ |
namāmi bhagavat-pāda-Śaṃkaraṃ lokaśaṃkaraṃ | viśva-
vandyāṃ vighnarājaṃ sarvaśuklāṃ sarasvatīm | pūrvācār-
yyān sarvapūjyān kurve natipadaṃ gurūn | mantroktār-
tthasya vistarānuvādīdaṃ brāhmaṇaṃ ārabhyate | ṛṣipra-
śnaprativacanākhyāyikā tu vidyā, etc.

It ends on fol. 55:—iti śrī-Govinda-bhagavatpūjya-pā-
da-śiṣyasya śrīmat-paramahansa-parivrajakācāryyasya śrī-
Śaṃkara-bhagavataḥ kṛtau atharvaṇopaniṣadvivarāṇe pra-
śnavivaraṇaṃ samāptaṃ || hariḥ oṃ || etc.

In the margin of fol. 56a: muṇḍakopaniṣat-bhāṣyaṃ ||

It begins:—brahmā devānām ity ādyātharvaṇopaniṣat
vyācikyāsitā asyāś ca vidyāsampradāyakartṭipāraṃparyya-
lakṣaṇaṃ sambandham ādāv evāha svayam eva stutyar-
tthaṃ evaṃ hi, etc.

It ends on fol. 81b:—iti śrī-Govinda-bhagavatpūjya-pāda-
śiṣyasya paramahansa-parivrajakācāryyasya śrīmac-Chaṃ-
karabhagavataḥ kṛtau ātharvaṇopaniṣat-vivaraṇaṃ samā-
ptaṃ || hariḥ oṃ ||

(b)

The *Upadeśagranthavivarāṇa*, a Commentary on *Śaṅkara's*
Upadeśasahasrikā, by *Bodhanidhi* (?), a pupil of *Vidyā-*
dhāman, ff. 37. See Ind. Off. Part IV, p. 731.

In the margin: Upadeśasahasrikā | hariḥ oṃ |

It begins:—viṣṇuṃ pañcātmakam vande bhaktyāṣṭādaśa-
bhedayā | sāṃgavargonavimśatyā bhaktair nnavabhir
āśritaṃ | oṃ | caitannyaṃ sarvagaṃ sarvaṃ sarvabhūta-
guhāśayaṃ | yat sarvaviśayātītan tasmai sarvavide namaḥ |
1 || samāvayya (read °vāpya?) kriyās sarvā dārāgnyādhāna-
pūrvikāḥ | brahmavidyām athedānīm vaktuṃ vedāḥ praca-
krame | 2 | etc.

It ends on fol. 37b:—iti saptaśataślokā yatīndraśrī-
mukhotgatāḥ | vivṛtā gurusaktena mayā brahmātmabo-

dhakālḥ | upāśya śraddhayā śrīmad-Vidyādhāmaṃneś ciraṃ |
 śrīmatpadāmbujan tasya prasādan (read °dān) na svabuddhi-
 taḥ | yena me nikhilādvaitāḍ ākṣya mana ātmani | sthāpitam
 munim mukhyena yāvajjīvan namāmi taṃ | yatbhāṣyasā-
 garajayuktamaṇi prakirṇān prāpyādhunā katipayān ka-
 vayo bhavanti | tasmai namo janamanobjadivākarāya kṛ-
 tsnāgamārtthanidhanāya yatiśvarāya | iti śrīmad-Vidyādhā-
 maśiṣyeṇa Bodhanidhinā^{*} śraddhābhaktimātrapreritena
 kṛtam upadeśagranthavivarāṇaṃ samāptam || yatpādakama-
 lāsangāt nirvāṇaṃ prāptavān ahaṃ | sarvāntarātmapūjyāṃs
 tān praṇamāmi garīyasah | hariḥ om || śubham astu ||

(c)

The *Vivekacūḍāmaṇi* by *Śaṅkara*, ff. 31.

In the margin: *vivekacūḍāmaṇi om*.

It begins:—sarvavedāntasiddhāntagocaran tam agoca-
 raṃ | Govindaṃ paramānanda(m) matgurum praṇatosmy
 ahaṃ | 1 | jantūnāṃ naraḥ janma durllabham ataḥ puṃstvan
 tato vipratā tasmād vaidikamārgadharṃmaparatā vidvatvam
 asmāt paraṃ | ātmānātmavivecanaṃ svanubhavo brahmā-
 tmanā samsthitir mmuktir nno śatakoṭījanmasukṛtaiḥ pu-
 ṇyair vinā labhyate | 2 | etc.

It ends on fol. 31:—iti śrīmat-paramahamṣa-parivrāja-
 kācāryyavaryya-śrī-Govinda-bhagavatpūjyapāda-śiṣya-śrīmat-
 paramahamṣa - parivrājakācāryyavaryya - śrīmat - Śaṅkara-
 bhagavatpāda-kṛtau vivekacūḍāmaṇis sampūrṇaḥ || śrīkṛṣṇāya
 parasmai brahmaṇe namaḥ ||

25.

WHISH No. 24.

Size: $13\frac{1}{2} \times 1\frac{3}{8}$ in., 58 (leaf 36 is missing) + 38 leaves (the latter
 being foliated by the numbers 100 to 137), 7 lines on a page.

Material: Palm leaves.

Date of MS.: Early 18th cent.?

Character: Grantha.

The MS. is much corrected.

* Proper name?

(a)

*Commentaries on the Saptalakṣaṇa*¹, i. e. seven phonetic treatises referring to the Black Yajur Veda. (See Burnell I. O. p. 10 *seqq.*, and Burnell, Tanjore, p. 5 *seqq.*) They are:—

(1) The *Śamānavyākhyāna*, a Commentary on the *Samhitāsamānalakṣaṇa*. Fols. 1—12.

It begins:—atheti adhikārārtthoṭhaśabdaḥ | yathā athaśabdonuśāsanam iti | adhikāraḥ prastāvaḥ prarambha ity arthhāntaram yeṣu padeṣu samhitāyāṃ visarjaniyo lupyate | teṣāṃ padānāṃ samgrahalakṣaṇaśāstraṃ prastutam ity etam arththam athaśabdo dyota iti (read dyotayati) | *etc.*

It ends (fol. 12a):—iti śamānavyākhyānaṃ sampūrṇaṃ || hariḥ om ||

(2) The *Vilīṅghyavyākhyāna* by *Puṇḍarikākṣisūri*, a Commentary on the *Vilīṅghyalakṣaṇa* of *Nārāyaṇa*. Ff. 12—21.

It begins (fol. 12a):—athā (*sic*) vilīṅghya (^okhya *pr. m.*)-vyākhyānaṃ | om pranipatya jagannāthaṃ Puṇḍarikākṣisūriṇā | vilīṅghyalakṣaṇavyākhyā kriyatedya mayā svayaṃ | prāṇamya bhāratim ity ena prārīpsitasya vilīṅghyalakṣaṇasya avicchedaparisamāptaye | sarasvatīn devīm prāṇamya Nārāyaṇanāmāhaṃ | vilīṅghyāni padāni pravakṣyāmīti | pratijñāyate ekāraikāraṇau yau samhitāyāṃ vikāriṇau | ... padakāle avikāriṇau | dr̥ṣṭau yau tadantāni vilīṅghyāni (*sic*)² vedavittamair ucyā[n]te |

It ends (fol. 21): vilīṅghyavyākhyānaṃ sampūrṇaṃ || hariḥ om ||

(3) The *Naparavyākhyāna* or *Naparapaddhativyākhyāna*, a Commentary on *Saurisūnu's Naparalakṣaṇa*. Ff. 22—26b.

It begins:—om atha naparavyākhyānaṃ | natveti saka-

¹ This title does not occur in the MS., but it is given by Mr. Whish on the title page, and according to Burnell I. O. p. 12, it seems to be the name assigned to these tracts in the South of India. It often occurs in Oppert's List of Sanskrit MSS. in Southern India. See Aufrecht CC. s. v.

² See Burnell I. O. pp. 10, 11; Tanjore p. 5b.

lanivṛttihetum | . . . navam nūtanam | lakṣaṇam | Śaurisū-
nur aham | pravakṣyāmi | ity artthaḥ | *etc.*

It ends:—naparapaddhativyākhyānam samāptam || hariḥ |
om ||

(4) The *Taparapaddhati* or *Taparapaddhativyākhyāna*,
a Commentary on the *Taparalakṣaṇa*. Ff. 26b—28b.

It begins:—atha taparapaddhatiḥ | annādyān nirbhā-
jati | *etc.*

It ends:—iti taparapaddhativyākhyānam samāptam ||
hariḥ | om ||

(5) The *Āvarṇivyākhyāna*, a Commentary on the *Āvarṇi-
lakṣaṇa*. Ff. 28b—35b.

It begins:—atha avarṇivyākhyānam | avarṇinyanuktam
ity ādi vācyāntam | pūrvasyāvarṇilakṣaṇasya anuktyadhi-
koptipurūktibhiḥ | *etc.*

It ends:—iti akārādini padāny uktāni || hariḥ | om ||

(6) The *Ākārāpaddhati* or *Āvarṇivyākhyāna*, a Commen-
tary on the *Āvarṇilakṣaṇa*. Ff. 35b—39b.

It begins:—atha ākārāpaddhatiḥ | antarikṣam ivāgni-
ddhram | *etc.*

It ends:—ity ākārādipadāny uktāni || āvarṇivyākhyānam
samāptam || om ||

(7) The *Aniṃgyavyākhyāna*, a Commentary on the *Aniṃ-
gyalakṣaṇa*. Ff. 39b—58.

It begins:—atha aniṃgyavyākhyānam | munimānasetyādi-
ślokatrayeṇādauprārīpsitasya lakṣaṇasya aviḥnena pari-
samāptaye maṅgalam ādadhānaḥ abhīṣṭadevatān nama-
skṛtya viṣayan darśayati | aniṃgyam iti | anuśīsyata iti ca |
aniṃgyam avibhāgapadam ucyate | na tv asamāsapadam |
saty api samāse śacīpatiḥ bṛhaspatir ityādīnām aniṃgya-
tvāt | *etc.*

It ends:—iha aniṃgyapadānām prapañcatvāt | grantha-
gauravabhayāt samkṣīpya dīnmātram uktam | anonuktaṁ
ca yat kiñcit vidvatbhir ūhanīyam || prayogatonugantavyam ||
ity aniṃga(*sic*)vyākhyānam pūrṇam || hariḥ | om || *etc.*

(b)

A *Commentary* on the *Bhāradvājaśikṣā*, by *Lakṣmaṇa Jaṭāvallabhaśāstrin*. Ff. 100—137.

It begins:—namaś śivāya sām̐bāya saganāya sasūnave | sanandine sagan̐gāya savr̐ṣāya namo namaḥ | ddhyātvā-sadya jagannātham sām̐bam sarvārtthasādhakam | vyākhyā-yatedhunā śikṣā Bhāradvājamuniritā | pārīsp̐hi(read prā-rīpsi^o)tasya granthasyāvighnena parisamāptyartham ādau iṣṭadevatān namaskārarūpaṁ mangalya (read mangalaṁ) svayaṁ kṛtvā śiṣyānuśikṣāyai granthato nibaddhnān | cikīrṣi-taṁ pratijānate | gaṇeśaṁ pratiṇipatyāhaṁ sandehānān ni-varttaye (read nivrttaye) | śikṣāṁ anupravakṣyāmi vedānām mūlakāraṇaṁ | gaṇādhipatim ānamya vedānām grantha-trayānām ādikāraṇaṁ | śikṣāṁ vedasthasandehaṁ nivāra-ṇāya pravakṣyāmi Bhāradvājamuninoktam ||

It ends:—Bhāradvājamuniproktā Bhāradvājena dhīmatā | vyākhyātā Lakṣmaṇākhyena Jaṭāvallabhaśāstriṇā || ṣaṣṭiślo-kaparyyantaṁ mayā vyākhyānaṁ kṛtan tataḥ || karakṛtaṁ aparādham kṣantum arhanti santaḥ || hariḥ ||

26.

WHISH No. 25.

Size: $11\frac{3}{8} \times 1\frac{5}{8}$ in., (1) + 37 + (1) + 21 + (2) leaves, 6 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1822. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Mantrapraśnadvaya*, or the *Mantrapāṭha* of the Āpastambins in 2 Praśnas.

This is the MS. 'Wh.' used for the edition of the 'Man-trapāṭha or The Prayer Book of the Āpastambins' by M. Winternitz, Part I (Oxford 1897, *Anecdota Oxoniensia*). See Introduction p. xii.

(2)

The *Āpastambīya Gṛhyasūtra*, in 23 Khaṇḍas.

This is the MS. 'C'. used for the edition of the *Āpastambīya Gṛhyasūtra* by M. Winternitz (Vienna 1887). See Preface p. V.

27.

WHISH No. 26.

Size: $13\frac{3}{8} \times 1\frac{3}{8}$ in., (3) + 135 + (2) leaves, generally 5 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Calicut 1824'. The *Āṅgīrasa* year preceding 1824 (see below) is A. D. 1812/13, but probably the year A. D. 1752/53 is meant.

Scribe: The son of Śeṣādri. See above No. 15.

Character: Grantha.

The *Ekāgnikāṇḍavyākhyā*, or *Mantrapraśnabhāṣya*, or *Mantrabhāṣya*, by *Haradatta*.

This is the MS. 'Hw.' used for the edition of 'the Mantrapāṭha or the Prayer Book of the Āpastambins' by M. Winternitz, Part I, see Introduction, p. xii.

It begins:—*avighnam astu om | prāṇipatya mahādevaṃ Haradattena dhimatā | ekāgnikāṇḍamantrāṇāṃ vyākhyā sammyag vidhiyate || 1 | tatra tādadāryyā¹ ādito vaiśvadevamantrān adhiyate | etc.*

F. 57:—*ity ekāgnikāṇḍe prathamah praśnas samāptah ||*

It ends:—*ity ekāgnikāṇḍavyākhyā Haradattācāryyavira-citā sampūrṇā || visargabindvakṣara^o etc.*

The date is given in the following colophon:—*āṃgīrasavarṣam | cittiramāsam | 24 tithi | aṣṭami tiruvonakṣa-trattile | aparāṇhakālattile muḍiñcutu || hariḥ om śubham astu āṃgīrasābde vasubhe meṣamāsebjavāsare | Śeṣādri-sūnūnā sammyaṃ mantrabhāṣyaṃ samāptam ||*

¹ The Telugu edition reads: *tatrācāryyā*.

28.

WHISH No. 27.

Size: $7\frac{1}{4} \times 1\frac{1}{2}$ in., 62 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: Thursday the fifth day of the dark half of the month of Kārttika of the Jupiter year Śrīmukha in which the copy of the first work was finished (see the colophon below) corresponds (according to Dr. Schram's Tables) to November 1st, A. D. 1753.

Character: Grantha.

(a)

The *Svarapañcāśacchlokī Vyākhyā*, a Commentary on the *Svaralakṣaṇa* (see the second work), ff. 1—57. The text, also, is included.

It begins:—atindriyārthavijñānaṃ praṇamya brahma śāśvatam | taittirīyapadādīnāṃ vakṣyāmi svaralakṣaṇam || anena ślokena parāparabrahma praṇāmapūrvakam āripsita-granthasyābhidheyam āha | vedopi śāśvatam brahma | etc. ... svaralakṣaṇajñāne phalāntaram apy asti | tannirṇita-svareṣu padarūpajñānam | yathā | ayam iha prathamodhāyitī nāḍāgamaśaṃkā bhavati | tasmād ārabdhavyam evaitat || tatra paribhāṣām āha | udāttaś cānudāttaś ca varṇanām prakṛtau svarau || etc.

It ends:—aruṇopaniṣatsvarās tu uktāḥ kecit boddhyāḥ | kvacid addhyayanāt anye anyathāpi boddhyāḥ | sambhāryyā grhṇāti | palvalyā grhṇāti | yosau tapann udeti ityādi | ekaśrutiś cānuktā bhavati | agniś ca jātavedāś ca upaniṣatsu ca ekaśrutir bhavati vyatyayaś ca | śikṣām vyākhyāsyāmaḥ | sahasraśrīṣaṃ devam | sa vā eṣa puruṣonṇarasamayaḥ | ityādi | anyepīti vacanaṃ anyatrāpi kvacit padāddhyayanarahite vyatyayaṃ sūcayati | pra ṇu vocaṃ cikituse sa tvan naḥ plavo bhūtvā | sa vācaspate hr̥d iti vyāharat || om iti svarapañcāśacchloki vyākhyā pūrṇā || hariḥ om ||

The colophon is written in Tamil and contains the date: śrīmukhavaruṣam kārttigai māsam 5 va vyāṛakke (read viyā-rakki?) rammaile Egādesil (?) erudiṇṇādu.

(b)

The *Svaralakṣaṇa* (by *Keśavārya*, son of *Sūrideva-buddhendra*), a treatise on the accents in the Black Yajur-veda, ff. 58—62. The name of the author is not mentioned in our MS., but is given in Burnell I. O. p. 9 seq., from which it appears also, that our MS. contains only the first part of the work.

It begins:—atindriyārthavijñānaṃ praṇamya brahma śāśvatam | taittiriyapadādināṃ vakṣyāmi svaralakṣaṇam || udāttaś cānudāttaś ca varṇānāṃ prakṛtau svarau | svaritās tu dvidhocyante dhṛtaḥ kampaś ca sāmhitāḥ || tulyasvaras sarūpārtthe pade bhedeṇi tat supām | dvir uktā ca gr̥hepy evaṃ dvidhemgyāṃśe vibhaktiḥ || 1 ||

It ends:—nyamsvaryyujyañ cidānāvyāsasaumyaś ceti tāḍ-śāḥ | anyepy addhyayanāt boddhyā aruṇopaniṣatsvarāḥ || 50 || hariḥ om *etc.*

29.

WHISH No. 28.

Size: $9\frac{1}{4} \times 1\frac{1}{2}$ in., 72 leaves, foliated from 1 to 69 (leaf 11 being counted twice), followed by two leaves numbered 72 and 79; from 7 to 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th cent.?

Character: Grantha.

Injuries: One half of leaf 72 is lost. An odd half leaf found in the volume does not belong to this MS. Leaf 69 is damaged.

Fragments of the *Mahāgaṇeśa-Mantrapaddhati* by *Gīrvāṇendra*, the pupil of *Viśveśvara*. *Viśveśvara* was a pupil of *Amarendra Yadi* (sic), *Amarendra Yadi* a pupil of *Gīrvāṇendra Yogin*.

It begins:—śrīmahāgaṇapataye namaḥ | Amarendra-yadiś śiṣyo Gīrvāṇendrasya Yoginaḥ | tasya Viśveśvaraś śiṣyo Gīrvāṇendroham asya tu | śiṣyo mahāgaṇeśasya vakṣye śrīmantrapaddhatim | etān dṛṣṭyā¹ khilās santas santuṣṭās

¹ This word is not quite clear, perhaps dṛṣṭyā? Should it be dṛṣṭvā-khilān?

santu santatam | prathamam śrīmahāgaṇapate(r) nyāsavīdhāna(m) likhyate | atha punar ācamya | guruḥ | prāgvandano viṣṭare(read °ro)paviṣṭas san ityādi granthārtthotra likhyate | etc.

The last three lines:—mūlāgnaye yavāgra(m) syāt annāyānna tu pāyasam | balāya tilatailaṃ syāt sārasvatāya mākṣikam | taṇḍulan dhāraṇāya syāt medhāyai tv ikṣukhaṇḍakam | dadhi puṣṭyai sthirāyāmbhaḥ prītaye kadaḥi-phalam | āpūpam vaśyakā. Here the MS. breaks off.

30.

WHISH No. 29.

Size: $12\frac{1}{4} \times 1\frac{7}{8}$ in., 276 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

The *Mayūkhamālikā*, a Commentary on (*Pārthasārathi-miśra's*) *Śāstradīpikā* (a Commentary on the *Mīmāṃsā-Sūtras*), by *Somanātha*, the pupil and younger brother of *Veṅkaṭādriyajvan*, and the son of *Sūri Bhaṭṭa*, of the family of *Niṭṭala*. See Ind. Off., Part IV, p. 696 seq., and Hall, p. 176.

It begins:—āviṣkarotu vibudhair abhivandinīyāṃ vācam sa kopi mama vallabhasārvabhaumaḥ | vaṃsopi yatparigrhītatayā vibhakti¹ vācālatāṃ tribhuvanaikavimohayantīm | adhigamya kalām akhilam agrabhavād Veṅkaṭādriyajvagurerāl² | vacanair anatipracurair vyākurve śāstradīpikāṃ viśadavibudhāḥ³ prapamya mūrddhnā bahudhā vaḥ prārthaye kṛtāvasyāṃ arpayata dīṣaṃ sūkṣmāṃ nindata paratobhinandata vā | etc.

It ends:—iti śrī-Niṭṭala-kula-tilaka-Sūri-bhaṭṭa-mahopādhyāyatanūbhavasya Veṅkaṭādriyajvagurucaraṇānuja-So-

¹ bibhartti, Ind. Off. MS.

² Read °guroḥ.

³ viśadam || 2 || vi° Ind. Off. MS.

manātha-sarvatomukhayājinaḥ kṛtau śāstradīpikāvyaḥkhyā-
yām mayūkhamālīkāsamākhyāyāṃ dvitīyasyāddhyāyasya
caturtthaḥ pādaḥ || hariḥ om | śrīgurubhyo namaḥ |

31.

WHISH No. 30.

Size: $5\frac{5}{8} \times 1\frac{5}{8}$ in., 94 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

The *Śivagītā* in 16 Adhyāyas (from the *Padma-Purāṇa*, see Hall p. 123, Aufrecht-Oxford, p. 17, Mitra, Notices, vol. V, p. 94 seqq., No. 1777, but ibid. vol. IV, p. 84, No. 1488 described as belonging to the *Matsya-Purāṇa*).

It begins:—umāpatyam (*sic*) umājānim umāñ comāsahodaram | umānanāndaram patmām vidhiṃ vayam upāsmahe | pañcākṣaratanuṃ pañcavadanam praṇavam śivam | apārakarupārūpaṃ gurumūrttim ahaṃ bhaje | Sūta uvāca | athātas sampravakṣyāmi śuddham kaivalyamuktidaṃ | anugrahān maheśasya bhavaduḥkhasya bheṣajam || 1 || *etc.*

It ends:—ity uktvā prayayus sarve sāyaṃsandhyām upāsitaṃ | stuvantas Sūtaputran te santuṣṭā gomatitātaṃ || iti śrī-śivagītāsūpaniṣatsu parabrahmavidyāyām yogaśāstre śiva-rāghava-saṃvāde ṣoḍaśoddhyāyaḥ || śrīśivāya namaḥ || hariḥ om ||

32.

WHISH No. 31.

Size: $7 \times 1\frac{3}{8}$ in., 30 + 66 + (3) leaves, from 6 to 8 lines on a page.

Material: Palm leaves.

Date: Kollam year 997 ("Kollam 997 āmatadhanumāsam", at the end of the Kaivalyanavanīta) i. e. A. D. 1822.

Character: Malayalam.

(1)

The *Pañcaratnaprakaraṇa* in Malayalam language (ff. 1—8).

(2)

The *Gurugītā* from the *Skanda-Purāṇa* (ff. 9—22).
See Aufrecht-Oxford 72b.

It begins (f. 9):—śrīgaṇapataye namaḥ | kailāsaśikhare
ramye bhaktānugrahataḥparā[h]¹ praṇamya pārvatī bhaktyā
śaṅkaram paripreçhati | 1 | śrīdevy uvāca | om namo
devadeveśāparātppara jagatguroḥ² sadāśiva mahādevā (read
°deva) gurudikṣām pradehi me | 2 |

F. 22b ends:—sadā śivo bhavety eva satyaṁ satyaṁ na
saṁśayaḥ na (gu)ror adhikaṁ na guror adhi(ka)ṁ na guror
adhikaṁ na guror adhikaṁ | hariḥ ||

(3)

The *Pūrvottaradvādaśamañjarikā Stotra* by *Śaṅkara*
(ff. 23—27).

F. 23 begins:—hariḥ dinam api rajanīśāyamprātaḥ
śīśiravasante punar āyātaḥ kāla(h) kṛḍati gacchaty āyus
tad api na muñcaty āśāpāśaṁ | bhaja Govindaṁ bhaja
Govindaṁ Govindaṁ bhaja mūḍhamate | 1 |

Ff. 26b—27:—dvādaśamañjarikābhīr ihaiśā śiṣyāṇaṁ
kathito hy upadeśaḥ ekāgre na karoti vivekā te paśyante
narakam anekam | bhaja Govindaṁ | 24 || iti śrīmat-
para(ma)hamsaparibhṛāmlākārya (read °parivṛājakācārya)-
śrīmat-Śaṅkarā(cā)ryaviracite pūrvottaradvā(da)śamañjari-
kāstottram sampaṇṇam || śrī-Śaṅkarācāryaviracire svāmine
namaḥ śrīvidyāruṇyasvāmine namaḥ ||

(4)

Fragment of a short tract (in Sanskrit) (ff. 27—28b).

It begins:—bandhaḥ karmany atha bahuvidhe strīguhā-
yāṁ praviṣṭaḥ puṁsor etakāṇa śakheḥite (??) śoṇite varttamā-
naḥ viṭṭpankoṭhaikramibhi[h]r abhitas tāḍitaḥ pīḍitātma
yāvat | etc.

F. 28b ends:—sasnehabhyāṁ paravaśatayā puṣpyamāṇaḥ
piṭṭbhyāṁ kṛḍālaulyaṁ prathitabahuçāpalyaṁ ullaghya

¹ °taḥparā for °tatparā. Grantha MSS. frequently have lp for tp.

² Read devadeveśa parātpara jagadguro?

bālyam dvaitīyikaṃ puram atha vayah prāpnuvat dṛptacitto
lakṣmī jāneta tava vada yugam vismaren māsma
bhūpaṃ ॥

(5)

Fragment of another short tract (in Sanskrit) (ff. 29—30).

F. 29 begins:—harīḥ bhedābhedaḥ savatrigalitaḥ puṇya-
pāpe viśirṇṇe māyāmohe kṣayam adhigataḥ naṣṭasanne-
havyṛttaḥ śabdātītaḥ triguṇarahitaḥ, *etc.*

F. 30b ends:—śāntikalyāṇahetum māyāraṇye dahanam
amalaṃ śāntinirvāṇadivam tejorāśiṃ nigamasadana-Vyāsa-
putrāṣṭakaṃ yah prātaḥkāle pāti mahatam vyayātinirvāṇa-
divam | Vyāsaputram ॥

(6)

The *Kaivalyanavanītu* (in Malayalam language) in
2 Paṭalas (ff. 66).

33.

WHISH No. 32.

Size: $9\frac{3}{4} \times 1\frac{5}{8}$ in., 23 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

A Commentary on *Śaṅkarācārya's Ātmabodhaprakaraṇa*,
(by *Madhusūdana Sarasvatī*, according to Prof. Aufrecht).

It begins:—atra bhagavān Śaṅkarācārya uttamādhi-
kāriṇam vedāntaprasthānatrayan nirmāya tadanvālocanā-
sama(r)tthānām mandabuddhinām anugrahārttām sarvave-
dāntasiddhāntasaṃgraham ātmabodhākhyam prakaraṇam
dīdarśayiṣuḥ pratijānīte | tapobhir iti | *etc.*

It ends:—tasmād ātmātīrttharatasya na kiñcid avaśi-
ṣyata iti bhāvaḥ ॥ iti śrīmat-paramahaṃsa-parivrajakācārya-
śrī - Govinda - bhagavatpādācārya - śiṣya - śrīmat - Śaṅkarā-
cārya - viracitātmabodhaprakaraṇasya ṭikā samāptā |
harīḥ | om |

34.

WHISH No. 33.

Size: $14 \times 1\frac{1}{2}$ in., (2) + 276 [really 288, for after f. 67, ff. 48—67 are repeated again—I marked them as 48*—67*—and after f. 171 f. 180 follows, though nothing is missing] + (3) leaves, from 7 to 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Decr. 1831.' The Kālayukti (or Kālayukta) year immediately preceding 1831 is A. D. 1798/99, but the MS. may have been written 60 or 120 years earlier (A. D. 1738/39 or even 1678/79).

Scribe: Śeṣasūri.

Character: Grantha.

The *Viṣṇu-Purāṇa*, in 6 Aṃśas.

It begins:—om nārāyaṇaṃ namaskṛtya naraṇ caiva narottamam | Vyāsaṃ sarasvatīṃ devīm tato jayam udīrayet || praṇamya viṣṇuṃ viśveśabrahmāḍiṇ praṇipaty ca | guruṃ praṇamya vakṣyāmi purāṇaṃ vedasammitaṃ | itihāsapurāṇajñam vedavedāṃgapāraṅgaṃ | dharmmaśāstrārthatatva-jñam Vasiṣṭhataṇayātmajaṃ | Parāśaraṃ sukhāśinaṃ kṛtapūrvāhnikakriyaṃ | Maitreyaḥ paripapraccha praṇipatyābhivādya ca | etc.

The Ist Aṃśa ends (f. 55):—devarsipitṛgandharvayakṣādīnāṃ tu sambhavaṃ | bhavanti śṛṇvataḥ puṃso devādya varadā mune | iti śrīviṣṇupurāṇe prathamemśe dvāvīmśoddhyāyaḥ || prathamomśas samāptaḥ ||

The IInd Aṃśa ends (f. 76):—iti bharatanarendrasāravṛttaṃ kathayati yaś ca śṛṇoti bhaktiyuktaḥ | sa vimalamatir eti nātmamoham bhavati ca saṃsaraṇeṣu muktiyogyaḥ || iti śrīviṣṇupurāṇe dvitīyemśe śoḍaśoddhyāyaḥ | hariḥ om | dvitīyomśas samāptaḥ | om |

The IIIrd Aṃśa ends (f. 117):—puṃsāṃ jaṭābharāṇa-maulavatāṃ vṛthaiva moghāśināṃ akhilaśaucanirākṛtānāṃ | toyapradānapitṛpṇḍabahiṣkṛtānāṃ sambhāṣanād api narā narakam prayānti || iti śrīviṣṇupurāṇe tṛtīyemśe aṣṭādaśoddhyāyaḥ | hariḥ om.

The IVth Aṃśa ends (f. 171b):—etad veditvā na nareṇa kāryyam mamatvam ātmāny api paṇḍitena | tiṣṭhantu tāvat taṇayātmajā(d)yaḥ kṣetrādayo ye tu śarīratonye | ityā-

dimahāśriviṣṇupurāṇe caturtthemśe caturviṃśoddhyāyaḥ ||
caturtthāmśas samāptaḥ || hariḥ om ||

The Vth Aṃśa ends (f. 252):—śrī-Parāśaraḥ | ity ukto-
bhyetya pārthābhyāṃ yamābhyāṇ ca tathārjjunaḥ | dṛṣṭāṇ
caivānubhūtaṇ ca sarvaṃ ākhyātavāṃs tadā | Vyāsavākyaṇ
ca te sarve śrutvārjjunamukheritam | rājye Parikṣitam kṛtvā
yayuh Pāṇḍu(su)tā vanam | ity etat [s]tava Maitreya vistareṇa
mayoditam | jātasya yad Yador vaṃśe Vāsudevasya ceṣṭi-
tam || iti śriviṣṇupurāṇe pañcamemśe aṣṭatri(m)śoddhyāyaḥ |
śrīkrṣṇāya namaḥ ||

The VIth Aṃśa ends (f. 276b):—iti vividham ajasya
yasya rūpaṃ prakṛtiparātmamayaṃ sanātanasya | pradiśatu
bhagavān aśeṣapuṃsām harir apajanmajarādikāṃ sam-
ddhim || iti śriviṣṇupurāṇe ṣaṣthemśe aṣṭamoddhyāyaḥ || om
hariḥ om || śrī-Parāśarāya namaḥ || śrī-Vedavyāsāya namaḥ ||
samāptaṣ ṣaṣthomśaḥ || hariḥ om . . . om śrīḥ viṣṇupurāṇaṃ
samāptam || bindudurllipi° . . . sajjanāḥ || abdesmin kālayu-
ktyākhye jyeṣṭhamāsy aṣṭame dine | likhitam vaiṣṇavam
idaṃ purāṇaṃ Śeṣasūrinā || om.

35.

WHISH No. 34.

Size: 9 $\frac{3}{4}$ × 2 in., 170 leaves, from 8 to 14 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

The *Jayamaṅgalā*, a Commentary on the *Lalitāsahasra-
nāmastotra* (from the *Brahmāṇḍa-Purāṇa*), by *Bhaṭṭa*
Nārāyaṇa, a son of *Veṅkaṭādri*. See Mitra, Notices,
vol. VII, p. 57, No. 2287.

It begins:—śrīmahāgaṇapataye namaḥ | śrīmātaḥ karuṇā-
kaṭākṣasaraṇīm samprāpya te patmabhū(r) brahmāṇḍāni
karoti rakṣati harir hantiśvaro līlayā | trayyante puruṣaḥ
parātpara iti khyātopi samvitkale sā kāṣṭheti ca sū parā
gatiḥ iti tvayy eva viśrāmyati | etc.

Then ff. 1b—2a:—advaitavidyācāryya-śrī-Veṅkaṭādri-

tanūbhavaḥ | Nārāyaṇāmbikāgarbhaśuktimuktāmaṇis su-
dhīḥ | lalitādeśikādeśād vyākhyām Nārāyaṇa sphuṭam | sa-
hasrasya rahasyānām nāmnām viracayāmy aham | *etc.* . . .
vyākurmmahe | śrīśrīmāteti | śrīr aiśvaryyam, *etc.*

It ends:—śrī-Bhaṭṭa-Nārāyaṇena viracitā lalitāsahasra-
nāma-stotravyākhyā jayamaṅgalākhyā sampūrṇā śrīmahā-
tripurasundarīcaraṇāravindayor nityabhaktir astu mama |
śrīrāmāya paramagurave namaḥ || hariḥ om || śubham astu
gurucaraṇāravindābhyān namaḥ om ||

36.

WHISH No. 35.

Size: 11 × 1 $\frac{5}{8}$ in., (2) + 176 [really 140, ff. 77—115 being missing,
and ff. 38—39 being double] + (1) leaves, from 11—13 lines on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Grantha.

Portions of the *Mīmāṃsākaustubha*, a Commentary on
Jaimini's Mīmāṃsā-Darśana, by *Khaṇḍadeva*, the son of
Rudradeva, extending from the beginning of the second
Adhyāya to the end of the first Pāda of the third Adhyāya.
Besides, there is a lacuna from the end of the 2nd to the
beginning of the 4th Pāda in the second Adhyāya.

It begins:—śrīmahāgaṇapate n(a)maḥ śubham astu śrīma-
hāgaṇapate n(a)maḥ | śubham astu evaṁ upotghātaprasaktā-
nuprasakte mantralakṣaṇāḍau samāpte yatprasamgena
yad āgataṁ tatsamāptau tatbuddhis sañjāyata iti nyā-
yena bhāvārtthādhikaraṇoktadhātvarththakaraṇatvasya upa-
sthite, *etc.*

In margine: śabdāntarādhikaraṇam.

F. 18b:—viśeṣadarśanāc ca pūrveṣāṃ sarveṣu hy apra-
vṛtti syāt || See *Mīmāṃsādarśana* II, 2, 4.

F. 75:—sarvasyevoktakāmatvāt tasmin kāmāśruti syāt
nidhanārtthā punaśrutiḥ || II, 2, 29.

F. 76b ends:—phalasambandhaḥ na vātadakṣaṃ guṇāt
bhāvanābheda iti prayojanam pū.

Ff. 77—114 are missing, and f. 115 begins:—lepi nirū-
dhalakṣaṇayā prayogadarśanena, *etc.*

F. 115b:—kartur vā śrutisaṃyogāt || II, 4, 2.

The 2nd Adhyāya ends (f. 127b):—śrī-Rudradevasūnoḥ
kṛtir eṣā Khaṇḍadevasya | mīmāṃsākaustubhākhyo bheda-
ddhyāddhyeya (*sic*) caturtthāṃghreḥ || iti śrī-Khaṇḍadeva-
kṛtau mīmāṃsākaustubhe dvitīyoddhyāyaḥ || śrīguru° *etc.*

F. 173b:—vyavasthā vārtthasya śrutisaṃyogāl liṅgasyā-
rtthena sambandhāl lakṣaṇārththā punaśrutiḥ || III, 1, 27.

It ends (f. 176):—mīmā(m)sāmbunidhiṃ pramatthya vi-
vidhair nnyāyocayair nirjjaraiḥ kṛtvā Jaiminisūtramanda-
ram amuṃ vedam tathā vāsukim | yad dhālāhalasamjñam
eva kalitam granthāntaram sajjanaiḥ śrīkṛṣṇasya tu bhū-
ṣaṇāya sa param yaḥ kaustubhākhyo maṇiḥ || śrī-Rudra-
devasūnoḥ kṛtir eṣā Khaṇḍadevasya | mīmāṃsākaustubhā-
khyoṣeṣāddhyāye pāda ādyāyam || śrīmatpūrvottaramīmāṃ-
sāpārāvāriṇadhuriṇa-śrī-Rudradevasūnoḥ Khaṇḍadevasya
kṛtau mīmāṃsākaustubhe tritīyasyāddhyāyasya prathamah
pādaḥ || śrīmahāgaṇapate namaḥ || śubham astu hariḥ om ||

37.

WHISH NOS. 36 A AND 36 B.

Size: 2 Vols., $15\frac{1}{2} \times 1\frac{3}{8}$ in., 205 leaves (ff. 124—205 in vol. II),
from 6 to 8 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Calicut 1824.' The Krodhin
year preceding 1824 is Śaka 1707 or A. D. 1784/85, but it seems
more likely that the MS. was written A. D. 1724/25.

Scribe or owner of the books: Nārāyaṇa.

Character: Grantha.

The *Ujvalū*, a Commentary on the *Āpastambīya Dhar-
masūtra*. No. 36 A contains the first Praśna, No. 36 B the
second Praśna.

This is the MS. 'G. U.' used by Dr. G. Bühler for his
second edition of the *Āpastambīya Dharmasūtra* (Bombay
Sanskrit Series Nos. 44 & 50). See Part I, p. ii.

Vol. I ends:—iti Haradattaviracitāyān dharmmavyākhyāyām ujalāyām ekādaśaṃ paṭalam || samāptaḥ praśnaḥ || hariḥ om || śivāya namaḥ || athāto niyameṣu śrāvanyān tapa svāddhyāya upāsane maddhvām anne mamāddhyātmikān kṣatriyaṃ yathā kathā ca vidyayaikādaśa || om pāṇigrahaṇād adhi grhamedhino vratam |

Vol. II begins:—pāṇigrahaṇād adhi grhamedhino vratam | pūrvasmin praśne ādyayoḥ prāyeṇa brahmacāriṇo dharminā uktāḥ | uttareṣv aṣṭasu sarvāśramāṇām | *etc.*

It ends:—iti Haradattaviracitāyān dharmmavyākhyāyām ujalāyām ekādaśaḥ paṭalaḥ || hariḥ om || dvitīyapraśnas samāptaḥ || . . . krodhisamvatsaram kannimāsam yeṭṭānteti ujalā samāptā || śrīrāmārppaṇam || Nārāyaṇasya granthas samāptaḥ ||

38.

WHISH No. 37.

Size: $9\frac{1}{2} \times 1\frac{5}{8}$ in., 13 + 117 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: The Pārthiva year in which the MS. was written (see below) probably corresponds to A. D. 1766, perhaps to A. D. 1825/26.

Scribe: Veṅkusudhīvara Śauṇḍa.

Character: Grantha.

(1)

The *Taittirīya-Prātiśākhya*.

It begins:—atha varṇasamāmnāyaḥ | atha navāditas samānākṣarāṇi | dve dve savarṇe hrasvādīrghe | na plutapūrvam | ṣoḍaśādita svarāḥ | śeṣo vyañjanāni, *etc.*

It ends:—saṃsadam gacched ācāryyasamsadam iti || atha catasro dvādaśa || iti dvitīyapraśnaḥ prātiśākhye samāptaḥ || hariḥ om śubham astu |

(2)

The *Tribhāṣyaratna*, a Commentary on the *Taittirīya-Prātiśākhya*.

It begins:—bhaktiyuktaḥ¹ prapamyāhaṃ gaṇeśacarāṇa-
dvayaṃ gurūṇ api girāṇ devīm idaṃ vakṣyāmi lakṣaṇaṃ |
vyākhyānaṃ prātiśākhyasya vikṣya vārarucādikam | kṛtan
tribhāṣyaratnaṃ yat bhāsate bhūsurapriyaṃ | *etc.*

It ends:—iti tribhāṣyaratne prātiśākhyavivarāṇe dviti-
yapraśne dvādaśodhyāyaḥ || samāpto dvitiyapraśnaḥ || hariḥ
om || śrīmatpārthivavatsare madhurtau māse madhau śyā-
male pakṣe proṣṭhapadarkṣake kavidine dvādaśyupetehani |
granthaś cottararatnaśabdamiṭaśrīmattribhāṣyābhidha śrī-
mad-Veṃkusudhīvareṇa likhitaś Śaṇḍena śāstrottame ||
hariḥ om śrīgurubhyo namaḥ ||

39.

WHISH No. 38.

Size: 17 $\frac{5}{8}$ × 2 in., 175 leaves, 10 or 11 lines on a page.

Material: Palm leaves.

Date of MS.: The Yuvan year in which the MS. was written
(see below) probably corresponds to A. D. 1755/56, possibly to A. D.
1815/16.

Scribe: The son of Śeṣādri. See above Nos. 15 & 27.

Character: Grantha.

The *Bhāgavata-Purāṇa*, together with *Śrīdhara's* Com-
mentary, Skandhas 11 and 12.

It begins:—om | avighnam astu | vijayante parānanda-
kṣṇapādarajasrajaḥ | yā dhṛtā mūrddhni jāyante mahen-
drādimahāsrajaḥ || pravarttitaḥ (read pravṛttitaḥ) parā-
nandakṣṇakṛiḍānuvarṇitā | tannivṛtyā parānandaparāro-
honuvarṇyate || evaṃ tāvad daśamaskandhe bhūbhārāvata-
raṇāya nijabhūtivibhūṣitayaduvamśasya yaduvamśāvatā-
ritasakalasurāmśasya bhagavata śrīkṣṇasya taducitapra-
vṛttiviḍambanena tacchravaṇasmaranāḍiparāṇāṃ pareṣāṃ
ānandakāraṇaṃ kṛiḍānuvarṇitā | *etc.*

F. 1b:—ekādaśaskandhasya pravṛttih tasya yathāmati-
vyākhyānaṃ ārabhyate tatra mausalaprasaṃgārttham pūr-
vaskandhārttham anuvadati ślokadvayaṇa || kṛtvā daityava-
dham kṣṇas sarāmo yadubhi(r) vṛtaḥ | bhuvovatārayat bhā-
raṇ jāviṣṭhaṇ janayan kalim || *etc.*

The 11th Skandha ends (f. 134):—iti śrīmatbhāgavate mahāpurāṇe savyākhyāna ekādaśaskandhe paramam(read pārama)hamsyāyām saṃhitāyām ekatrimśoddhyāyaḥ || śrī-kṛṣṇāya namaḥ || evam ekādaśaskandhabhāvartthapadadīpikā | svājñānaddhvāntabhītena Śrīdhareṇa prakāśitā | idānīn nātigūḍhārttham śrīmat-bhāgavatam kva nu | mandabuddhir aham kṛṣṇe prema kiṃ kin na kārayet || ajñānaddhvāntabhītanām bhaktānām bhagavān hariḥ | Śrīdharācāryyarūpeṇa vyākhyānam akarot svayaṃ || yodvayātmā-bhidhānena lokam rakṣann ajñanat | tasya pādayugacchatram mūrddhni vidhāryyatām || ekādaśaskandhavyākhyā paripūrṇā || śrīkṛṣṇāya satyabhāmāsahitāya namaḥ || vatsare ca yuva uttarāyaṇe kumbhamāsam adhige divākare | kālapakṣa udabhūpriyarkṣake śukraśiṣyaguruvāsare divā | likhitaikādaśaskandhatīkā ślokaḥ prasammitā | Śeṣaputreṇa viduṣā samūhyāśābdikair asau || binduśṛṅgākṣarair hīnam *etc.*

The Commentary to the 12th Skandha begins (f. 135):—jayati śrī-Parānanda(h) kṛṣṇāpāṅgalasaddṛśaḥ | *etc.*

It ends (f. 175): . . . nama iti dvābhyām || namas tasmai bhagavate vāsudevāya sākṣiṇe | ya idam kṛpayā kasmāi vyācacakṣe mumukṣave || vyācacakṣe vyākhyātavān || yogīndrāya namas tasmai śukāya brahmarūpiṇe | saṃsārasarpadaṣṭam yo viṣṇurātam amūmucat || iti śrīmat-bhāgavate mahāpurāṇe savyākhyāne dvādaśaskandhe trayodaśoddhyāyaḥ || śrīkṛṣṇāya namaḥ || dvādaśaskandhaḥ pūrṇaḥ || bhāvartthadīpikām etām bhagavatbhaktavallabhām | śrī-Parānandapādābjabhṛṅgaśrī-Śrīdharokarot || . . . śrīguruṃ Paramānandam vanda ānandavigraham | yatkrpālavalēṣena Śrīdharas sukṛtas sukhī || om dvādaśas skandhas samāptaḥ || hariḥ om ||

yuvābhidhānebda udagdīśamge hy anantaratne (?) śīśīrarttubhānau | māse ghaṭe pakṣa ihāvadātaglautārakāyām likhitam mayedaṃ || satīkan dvādaśaskandhamūlam Śeṣādrisūnūnā | Viśvāmitrānvayamahāpamkotbhavadinaṃ kṛte || hariḥ om || śrīgurubhyo namaḥ || binduśṛṅgākṣarair *etc.* . . . śrīparadevatāyai namaḥ || śrīsaravatyaḥ mīmāṃsāyāi namostu om śubham astu hariḥ om ||

40.

WHISH No. 39.

Size: $7\frac{3}{4} \times 2\frac{1}{4}$ in., 59 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date of MS: 18th or 19th cent.?

Character: Grantha.

The *Bhagavadgītā*, with a brief introduction.

It begins:—asya śrī-bhagavatgītāsāstramahāmantrasya | Vedavyāso bhagavān ṛṣiḥ | anuṣṭup cchandaḥ | tāsām gītānām kvacin nānēcchandāmsi | evaṃprakāriṇi cchandāmsi | viś-varūpo viṣṇuḥ paramātmā bhagavān śrīman-nārāyaṇo devatā | āsocyān anvaśocas tvaṃ prajāvādāṃś ca bhāṣasa iti bijam | sarvadharmmān parityajya mām ekaṃ śaraṇam vrajeti śaktiḥ | ūrddhvamūlam adhaśśākhām āsvattham prāhur avyayam iti kilakaṃ | śrībhagavatsamārādhanaṛttthe jape viniyogaḥ | *etc.*

The text begins (f. 2):—Dhṛtarāṣṭra uvāca | dharmma-kṣetre kurukṣetre samavetā yuyutsavaḥ | *etc.*

F. 5b:—viṣṛjya saśaraṇ cāpaṃ śokasaṃvignamānasah || śokasaṃvignamānasa iti || iti on tat sad iti mahābhārata śatasahasrikāyām saṃhitāyām vaiyāsikyām bhiṣmaparvaṇi śrībhagavadgītāsūpaniṣatsu parabrahmavidyāyām yogaśāstre śrīkṛṣṇārjjūnasamvāde arjjuna viśādayogo nāma prathamoddhyāyaḥ ||

It ends:—iti on tat sat śrībhagavatgītāsūpaniṣatsu parabrahmavidyāyām yogaśāstre śrīkṛṣṇārjjūnasamvāde sakalavedaśāstrapurāṇasaṃgrahamokṣayogo nāmāṣṭādaśoddhyāyaḥ || śrīkṛṣṇāya parabrahmaṇe namo namaḥ || śrī-vāsudevārpaṇam astu |

41.

WHISH No. 40.

Size: $10\frac{1}{2} \times 1\frac{3}{4}$ in., 190 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date of MS: An entry by Mr. Whish, found on the last page, is dated 'Calicut 1826'. The MS. may be about 50 or even 100 years older.

Character: Grantha.

The *Subodhinī*, a Commentary on the *Bhagavadgītā*, by *Śrīdharaśvāmīn*, in 18 Adhyāyas.

It begins:—vande kṛṣṇārjunau vīrau naranārāyaṇāv ubhau | dhārttarāṣṭrakulonmattagajārohaṇavallabhau | sārattthyam arjunasyājau kurvan gītāmṛtan dadau | lokatrayopakārāya tasmai kṛṣṇātmāne namaḥ | . . . śrīmādhavaṃ praṇamyaātha devaṃ viśveśam ādarāt | tatbhaktiyantritaḥ kurve gītāvyākhyāṃ subodhinīm | *etc.*

Adhyāya I ends on f. 9, A. II on f. 27b, A. III on f. 40b, A. IV on f. 54, A. V on f. 63b, A. VI on f. 74, A. VII on f. 82, A. VIII on f. 90, A. IX on f. 97b, A. X on f. 106, A. XI on f. 120b, A. XII on f. 126, A. XIII on f. 137, A. XIV on f. 144, A. XV on f. 151, A. XVI on f. 157b, A. XVII on f. 165b, A. XVIII on f. 190.

It ends:—śrī-Paramānandapādābjarajaśrīdhārīpādhunā | Śrīdharasvāmīnā proktā gītāṭikā subodhinī || iti śrībhagavatgītāṭikāyām subodhinyām Śrīdharasvāmī-kṛtāyām paramārthanirṇayo nāma aṣṭādaśodhyāyaḥ || śrīkṛṣṇāya paramātmāne namaḥ || svaprāgalbhyabalād vilokya bhagavatgītān tadantargatan tatvaṃ prepsur upaiti kiṃ gurukṛpāviyūṣadrṣṭim vinā | asya svāñjalīnā rahasyajaladher āditsur antarmmaṇīnāvartteṣu na kin nimajjati janas satkarpadhāraṃ vinā || harīḥ om *etc.*

42.

WHISH No. 41.

Size: $9\frac{3}{8} \times 1\frac{5}{8}$ in., (3) + 87 + (3) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 1825. The MS. may be about 50 years older.

Character: Grantha.

The *Devīmāhātmya* from the *Sūryasāvarṇika-Manvantara* of the *Mārkaṇḍeya-Purāṇa*, in 23 Adhyāyas, preceded by the *Argalastotra*, and *Kīlakastotra*. The edition by L. Poley (Berlin 1831), and the Bombay editions of 1862 (Śake 1784) & 1864 (Śake 1786) contain only 13 Adhyāyas.

It begins:—nyāsam āvāhanañ caiva nāmāny argalakila-
kam | hr̥dayaṇ ca dalañ caiva ddhyānaṁ kavacam eva
ca | mähātmyaṇ ca japeṇ nityam aṣṭamyāñ ca viśeṣataḥ |
sarvasaubhāgyam āpnoti[m] dehānte ca labhet gatiṁ |
om | pādāyor vārābhyo namaḥ | nitaṇbe nārasimhyai
namaḥ | *etc.*

F. 5b:—iti śrīdevimāhātmye argalastotram samāptam ||

F. 7:—iti śrīdevimāhātmye kilakastotram samāptam ||
athātas sampravakṣyāmi vistareṇa yathātatham | caṇḍikāhr-
dayaṁ guhyaṁ śrūṇuṣvaikāgramānasah¹ | hr̥am hr̥m hr̥bi (?)
ai hr̥m śr̥m kl̥m jaya jaya cāmudīke tridaśamaku-
ṭakoṭi samghaṭṭacarapāravinde sāvitrī gāyatrī sarasvatī
mahāhikṛtahāriṇe bhairavarūpadhāriṇi prakāṭitadamṣtro-
gravadane ghore ghoranayane jvalajjvalāsahasraparivṛte, *etc.*

The first Adhyāya ends on f. 30.

F. 72:—eva[m]ṇ devyā varam labdhvā Surataḥ kṣatriya-
[r]rṣabhaḥ | sūryyāḥ janma samāsādyā sāvārṇir bhavitā
manuḥ || iti śrīmārkaṇḍeyapurāṇe sūryyasāvarṇike manvant-
tare devimāhātmye surathavaiśyavarapradānan nāma tra-
yodaśoddhyāyaḥ ||

The 16th Adhyāya ends on f. 78b. Ff. 79—87 are also
foliated separately by letters, viz. ka, kha, *etc.*

End:—iśānakṛṇekṣaṁ kṣetrapālāyanamaḥ | aṣṭadalabāhye
devyās tad dakṣiṇāntaṁ gaṅgaṇapataye namaḥ | paṁpara-
magurubhyo namaḥ | paṁparamagurupādukābhyo namaḥ |
ḍamvaṭukabhairavāya namaḥ | dūmdurgāyai namaḥ | pañtipū-
jayet || iti śrīmārkaṇḍeyapurāṇe sūryyasāvarṇike manvantare
devimāhātmye pañtipūjārahasyaṇ nāma trayovimśo (pañca-
vimśo, pr. m.) ddhyāyaḥ || śrīmahādevyai namaḥ | śrīgurubhyo
namaḥ | śivāya namaḥ | hariḥ om ||

43.

WHISH No. 42.

Size: $11\frac{3}{4} \times 2$ in.; (3) + 97 + (4) leaves, about 10 lines on a page.

Material: Palm leaves.

¹ These MSS. generally read śrūṇu- for śr̥ṇu-.

Date: An entry by Mr. Whish is dated 1825. The MS. may be about 50 years older.

Scribe: Ananta Nārayaṇa.

Character: Grantha.

(1)

The *Kulārṇava(tantra)*, in 17 Ullāsas (ff. 1—95). See Aufrecht-Oxford p. 90 seqq. (No. 147); Ind. Off. IV, p. 879; Mitra, Notices, I pp. 138 (No. 258), 160 (No. 290).

It begins:—gurubhyo namaḥ (1) upaśrutinām anyeṣām upaśrutir iyaṃ sadā | śruṇ(ut)aṃ sarvavirāṇāṃ caraṇaṃ smaraṇaṃ mmamā | guruṃ gaṇapatiṃ durgāṃ kṣetreṣaṃ śivam arca-(read acyu?)taṃ | brahmāṇaṃ girijāṃ lakṣmīm vāṇīm vande vibhūtaye | anādyāyākḥilādyāyāmāyine gatamāline | arūpāya svarūpāyāśivāya guruve namaḥ | devyau(*sic*)vāca | on namo devadeveśa pañcakṛtyavidhāyaka | sarvajña bhaktisulabha śaraṇāgatavatsalā (read ola) | mūleśa parameśāna karuṇāmṛta-vāridhe | asāre ghorasaṃsāresarve [da]du(h)khamalimasāḥ *etc.*

F. 17:—iti śrikulārṇave ūrdhvaṃnāyamāhātmye tritīyollāsaḥ ||

F. 27:—iti śrikulārṇavamāhātmye rahasye sarvāṅgamottame kuḷadivyaḍikathanam pañcamollāsaḥ ||

The 7th Ullāsa ends on f. 37, the 8th U. on f. 44b, the 9th U. on f. 51, the 10th U. on f. 56, the 11th U. on f. 61b, the 12th U. on f. 67b, the 13th U. on f. 72b, the 14th U. on f. 78, the 15th U. on f. 84b, the 16th U. on f. 89b.

It ends (f. 95):—iti śrīmatkulārṇave mahārahasye sarvāgamottame mokṣapāde kuḷavivāhapraśaṃsan nāma sapta-daśollāsaḥ ||

(2)

The *Mantrākṣaramālā*, in 16 stanzas (ff. 95b—98b).

It begins:—kallolo(lla)sitāmṛtābdhilarimaddhyevirājanamapidvipe kalpakavāṭikāparivṛte kāḍambavāṭojvale ratna-stambhasahasranirmmitasabhāmaddhye vimānottame cintā-ratnavinirmmite janani te simphāsaṇaṃ bhāvaye || 1 ||

It ends:—śrīmantrākṣaramālayā girisutām yaḥ pūjayec cetasā sandhyāsu prativāsaraṃ suniyataṃ tasyām malas-

yācirāt cittāmbhoruhamanḍape girisūtā nṛttaṃ vidhatte sadā
vāṇivaktrasaroruhie jaladhijāgehe jaganmaṇḍalaṃ ॥ 16 ॥
śrīmahātrīpurāsundaryai namaḥ | karakṛtaṃ aparādhaṃ
kṣantum arhanti santaḥ | śaṃkarasya caritākathārasaḥ
candraśekharaḡuṇāṇīkīrttanam nīlakaṇṭha tava pādaseca-
nam sambhavantu mama janma(nī) janmani | idaṃ pustakaṃ
guruvanuḡiā Ananta - Nārayaṇa - likhitaṃ | śrīgurubhyo
namaḥ | hariḥ om śubham astu ॥

44.

WHISH No. 43.

Size: 10 $\frac{1}{8}$ × 1 $\frac{3}{8}$ in., (1) + 38 + (2) + 11 + (1) leaves, 8 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 'Calicut 1825'. The MS. is probably not much older.

Character: Grantha.

(1)

The *Viṣṇupādādīkeśāntastuti* by Śaṅkara, with a Commentary, called *Sukhabodhinī*. Printed, with a different commentary, in the *Kāvyamālā*, Part II, pp. 1—20.

It begins:—hariḥ | nābhīnālīkalolambabhaṃgīvāṇitapaḥ-
phalaṃ | kuḍumbikalaśāmbhodheḥ kanyāyā(h) kalaye mahāḥ |
alīkalocanāṭopād alīkaṃ rataye dadat | vipralaṃbhaṃ pura-
strīpāṃ puṣṇat tejo bhajāmahe | giripāthodhipāthojasada-
nānandadhoraṇīḥ | padaṃ kurve namasyānām unālakṣmī-
sarasvatīḥ | bhagavatpādapādādīkeśastutyā madhusrutā |
vyākhyā vitanyate ramyā nāmnāsau sukhābodhinī ॥ iha
khalu sakalajagadanugrahāya svecchākṛtavigrahaparigrahālī
paramakāruṇīkāgraganyālī sarvajñaśīkhāmaṇayaḥ śrī-
Śaṃkarabhagavatpūjyapādālī śrīmadvaipāyanapraṇītabrah-
masūtravyākhyānarūpaśrīmat - bhāṣyakaraṇena mumukṣu
jijñāsyāṇ jagaj jannādīkāraṇaṃ sakalopaniṣatgamyam
saccidāmandādṛvayaṃ pratyagabhinnaṃ viṣṇvākhyam brahma
mukhyādhikāribhyaḥ karatalabadaravat sphuṭaṃ pradar-
śya mandādhikāriṇām anujighṛkṣayā nirviśeṣaṃ paraṃ

brahma sāksāt karttum anīśvarāḥ ye mandās tenukampyante
saviśeṣanirūpanair iti nyāyena tasyaiva paratatvasya saka-
laśrutismṛtipurāṇavacanaiś śuddhasatvopahitātvena sātvi-
sevyatvena cāvagatasya śaṃkhacakraśārīṅganandakakau-
modakirūpapañcāyudhālamkṛtasya garuḍavāhanasya śeṣa-
śāyinaḥ śrīmahālakṣmībhumideviśametasya kaustubhaśrī-
vatsamuktābharanākīrītakaṭakāṃgadādisarvābharanabhūṣi-
tasya sakalalokātiśayāhusaundaryyasīmnaḥ niratiśayadayāsu-
dhāsamudrasya sakalajagadrakṣaṇadīkṣitasya śrībhagavato
nārāyaṇasya pādādikeśastutin tadupāsananirūpām sakṛt pā-
ṭhamātrena sakalapuruṣārthasandohinim dvipañcāśatślokāt-
mikām karttum ārabhante || tatrātau varṇyate śaṃkho bhu-
jāgrevasthito hareḥ | nīlaśailaśikhārūḍhacandrabiṃbaśriyaṃ
vahan || lakṣmībharttur bhujāgre kṛtavasati sitaṃ yasya
rūpaṃ viśālaṃ, etc.

It ends:—paramānandam ātmasvarūpaṃ praviśati tatraiva
liyate brahmānandasvarūpeṇāvatiṣṭhata iti siddham || iti
śrīmatparamahansa-parivrajakācāryya-śrī-Govinda-bhagavat-
pūjyapādaśiṣya-śrī-Śaṃkara-bhagavatpādakṛta-śrīviṣṇupādā-
dikeśaparyyantastute(r) vyākhyā saṃgrhitā samāptā || hariḥ |
om |

(2)

The *Uttaragītā*, a kind of appendix to the *Bhagavadgītā*,
in three *Adhyāyas*. See A. Holtzmann, *Das Mahābhārata* II,
165 seq.

It begins:—kṛṣṇāya vāsudevāya jñānamudrāya yogine |
nāthāya rukmiṇīśāya namo vedāntavedine | Arjuna uvāca |
yad ekaṃ niṣkalaṃ brahma vyomātītan nirañjanam | apra-
tarkyam anirdeśyam vināśotpattivarjitaṃ | etc.

F. 4:—om tat sad iti śrīma[t]duttaragītāsūpaniṣatsu
parabrahmavidyāyām yogaśāstre śrīkṛṣṇārjunasaṃvāde a-
dvaitavāsan nāma prathamoddhyāyaḥ ||

F. 8:—iti śrīmaduttaragītāsūpaniṣatsu . . . dvitīyo-
ddhyāyaḥ ||

It ends:—sarvacintāvinirmuktan niścintam acalaṃ
bhavet | on tat sad iti śrībhagavatgītāsūpaniṣatsu para-
brahmavidyāyām yogaśāstre śrīkṛṣṇārjunasaṃvāde advaita-

vāsan nāma tritīyoddhyāyaḥ || śrīkr̥ṣṇārpaṇam astu śrīguru-
bhyo namaḥ | śrīdakṣiṇāmūrttaye namaḥ ||

45.

WHISH No. 45.

Size: $10 \times 2\frac{1}{8}$ in., 36 + (1) leaves, 11 or 12 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish at the end of the MS. is dated 'Calicut 1825.' The MS. is probably not much older.

Character: Grantha.

The *Ratirahasya*, a treatise on Kāmasāstra, in 10 Pa-
ricchedas, by *Kokkoka* who composed it for *Vaidyadatta*.
See Burnell, Tanjore, p. 58 seq., & Ind. Off. III. p. 362.
Burnell has Vainyadatta, Eggeling Vainyadatta, for Vai-
dyadatta.

It begins:—yenākāri prasabham acirād arddhanārīśvara-
tvaṃ dagdhenāpi tripurajayino jyotiṣā cākṣuṣeṇa | indor
mmitraṃ sa jayati mudān dhāma vāmapracāro devaś śrīmān
bhavarasajuṣān daivatam cittajanmā | parijanapade bhṛmga-
śreṇipikāḥ paṭuvandino himakarasitacchatraṃ mattadvipo
malayānilaḥ | kṛṣatanudhanurvallī līlakaṭākṣaśarāvalī mana-
sijamahāvīrasyoccair jayanti jagajjitaḥ || 2 || Kokkokanāmnā
kavinā kṛtoyaṃ śrī-Vaidyadattasya kutūhalena | vilokyatām
kāmakalāsu dhīraḥ pradīpakalpo vacasām nigumbhaḥ | etc.

It ends:—iti kakṣapuṭasārasaṃgrahaḥ || iti ratirahasye
yogādhikāro nāma daśamaḥ paricchedaḥ || śubham astu ||

46.

WHISH No. 46.

Size: $9\frac{1}{4} \times 2\frac{1}{2}$ in., 51 leaves, 12 or 13 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish at the end of the MS. is dated
'Calicut 1825'; the MS. may be about 50 years older.

Character: Grantha.

The *Sūryasataka*, by *Mayūra*, with a Commentary by
Anvayamukha.

It begins:—jambhārātībhakumbhotbhavam iva dadhatas sāndrasindūrareṇuṃ raktās siktā ivaughair udayagiritatī-dhātudhārādravasya | *etc.*

The Commentary begins:—jambhārāter indrasya ibhasya gajasyairāvatasya prāgdigāśritā(nā)m ādhipatyasānniddhya-sambhavād eva muktiḥ kumbhayor udbhava udbhūtir bhūmā yasya tam, *etc.*

After verse 100 follow the text and commentary of the verse, ślokālokasya bhūtyai śatam iti racitā śrī-Mayūreṇa bhaktyā, *etc.* It ends:—om | śivāya namaḥ || sūryyaśataka-ślokavyākhyānagranthaṃ sampūrṇaṃ hariḥ om || śrīgurubhyo namaḥ || om sadātisraṣṭusandhyāsu (?) vidhiviṣṇupurāribhiḥ | upāsyo ya svarūpeṇa tam ādityam ahaṃ bhaje | tatra-bhavān Mayūro nāma mahākavir antaḥkaraṇādisarvā-vayanirvṛtisiddhaye sarvajanopakārāya ca hiranyagarbha-pramukhasarvakarmmaṇyopāsyas(sya) yajurupaniṣadupapādi-tanijopāsanāsāddhyasāddhanasya pratyakṣabrahmaṇas sūryya-maṇḍalāntarvarttino bhagavata ādityasya stutiṃ ślokaśatena praṇītavān | tasyā stuter vivaraṇaṃ bālasukhabodhanāyā-nvayamukhena kriyate || om sūryyāya namaḥ ||

47.

WHISH No. 48.

Size: $9\frac{3}{4} \times 1\frac{7}{8}$ in., (1) + 137 + (1) leaves, from 10 to 12 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(1)

The *Kārttikamāhātmya*, from the *Padma-Purāṇa*, in 30 Adhyāyas (ff. 1—49).

It begins:—Sūtaḥ | śriyaḥ patim athāmantriya gate de-varṣisattame | harṣotphullānanā Satyā mādhavam punar abravīt | Satyovāca | *etc.*

It ends:—ye mānavāḥ kārttikamāsi bhaktyā snānaṃ ca dipān haripūjanaṃ ca | dānam vrataṃ brāhmaṇabhojanādi

kurvanti te svargakuṭumbina syuḥ || iti śrīpātme purāṇe
kārttikamāhātmye triṃśoddhyāyaḥ || śrīkṛṣṇāya namaḥ |
yādr̥śaṃ pustake dr̥ṣṭvā tādr̥śaṃ likhitam mayā | abaddham
vā subaddham vā mama doṣo na vidyate ||

(2)

The *Vaiśākhamāhātmya*, from the *Skanda-Purāṇa*, in
30 Adhyāyas (ff. 51—137, also separately foliated from 1—88).

It begins:—avighnam astu | ṛṣayaḥ | skānde purāṇe
bhavatā vaiśākhasya ca vaibhavam | asmākaṃ kathitaṃ
pūrvam śrutaṃ cāsmābhir eva ca | tat bhūyaś śrotukāmā-
nāṃ vistarād vaktum arhasi | Sūtaḥ | purā brahmāṅga-
bhūtena, *etc.*

It ends:—ṛṣin āmantrya tāu sarvān Sūtaḥ paurāṇiko-
ttamaḥ | taiḥ pūjitaḥ paran tuṣṭaḥ kailāsaṃ pratyagāt
punaḥ || iti śrīmatskānde purāṇe vaiśākhamāhātmye triṃśo-
ddhyāyaḥ || śrīgurubhyo namaḥ || hariḥ om ||

48.

WHISH No. 49.

Size: $9\frac{3}{4} \times 1\frac{3}{4}$ in., (1) + 32 + 26 + (1) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: End of 18th or beginning of 19th cent.?

Character: Grantha.

(1)

Rules and prayers for the worship of Rudra (ff. 1—32).
Mr. Whish gives the title '*Rudra-nyāsaṃ*', but probably
it should be '*Pañcāṅgarudranyāsa*'. The Mantras belong
to the Black Yajurveda. Cf. Stein-Jammu, p. 16: pañcā-
ṅgarudrāṇāṃ nyāsapūrvako japahomārcanavidhiḥ.

It begins:—om athātaḥ pañcāṅgarudrāṇāṃ nyāsapū-
rvaṃ japahomārcanābhiṣekavidhiṃ vyākhyāsyāmaḥ | yā
te rudra iti śikhāyām | yā te rudra śivā tanūr aghorāpā-
pakāśini | tayā nas tanuvā śantamayā giriśantābhi cākaśiḥ |
asmin mahaty arṇava iti śirasi | asmin mahaty arṇaventa-
rikṣe bhavā adhi | teṣāṃ sahasrayojaneva dhanvāni tanmasi |

sahasrāṇīti lalāte | sahasrāṇī lalāte | sahasrāṇī sahasraśo ye rudrā adhi bhūmyām | teṣām sahasrayojaneva dhanvāni tanmasi | etc. See Taitt. Saṃh. IV, 5, 1, 1; 11, 1.

F. 26:—evamrūpiṇam eva ddhyātvā dvijas samyak tato devayajanam ārabhet || athāto rudrasnānārchanābhiṣekavi-dhim vyākhyāsyāmaḥ | ādidevatīrthe snātvā | udetya śuciḥ prayato brahmacārī śuklavāsā tasya dakṣiṇāpratyakdeśe tanmukhaṃ sthitvā ātmani devatā sthāpayet ||

F. 31b:—ācāryyāya dakṣiṇām gā dadyāt | daśa gās samvatsaraḥ | svarṇābharaṇabhūṣitāḥ | ṛṣabhañ cādhikārāḥ | aśvamedhaphalam āpnoti | ity āha bhagavān Bodhāyanaḥ || śubham astu śrīgurubhyo namaḥ | asya śrīrudrāddhyāya-praśnamahāmantrasya | Aghora ṛṣiḥ | anuṣṭup cchandaḥ | samkarṣaṇamūrttisvarūpo yośāv ādityas sa ekarudrah paramapuruṣo devatā | agnikratuḥ caramāyām iṣṭakāyām śatarudriye viniyogaḥ | etc.

It ends or breaks off (f. 32b):—kuṁkṣis saptasamudraṃ bhujagiriśikharaṃ saptapātālāpādaṃ vedaṃ vaktraṃ śadaṃ-gaṃ daśadiśi vadaṇaṃ divyalīṅgaṃ namāmi | om gaṇānān tvā | It seems to be incomplete.

(2)

An *Itihāsa* or a legend of King *Vṛṣādarvi*, with an enumeration of the great benefits, temporal and spiritual, to be reaped by him who reads this legend (ff. 1—10).

It begins:—Vṛṣādarvikulañ haviś(?) Śibikulam babhūva | tasyāyam itihāsaḥ kulavidyā babhūva | tad yo ha smaimam (read smemam?) adhīte | sa ha sma rājā bhavati | sa kiñcit prāpyāntarhitāḥ | sobravīt | yo mām itihāsaṃ grāhayet | parasmai dadyām iti | tato brāhmaṇaḥ | saṃyogaṃ sayyayujet(?) || 1 || tam ādityāt puruṣo bhāskaravarṇo niṣkramya | sa enaṃ grāhayāñ cakāra | tam aprechat koṣīti | vā vṛṣādarvir iti | tasmād ya imam itihāsaṃ adhīte | ādityalokosya kāmācāro bhavati | tasmād ya imam itihāsaṃ upanito mānavako grhṇīyāt | grhītvātha brāhmaṇān cchrāvayet | medhāvī bhavet | varṣaśatañ ca jīvet || 2 ||

F. 2b:—atho khālva āhuḥ | vedasammitoyam itihāsaḥ | dharmmañ carati nādharmmaṃ | satyaṃ vadati nāṇṛtaṃ |

dirgham paśyati mā hrasvaṃ param paśyati māparam | reo
ha yo veda sa veda devān | yajūṃṣi yo veda sa veda yajñam |
sāmāni yo veda sa veda sarvaṃ | yo mānasaṃ veda sa
veda brahma || 8 ||

The greater part of what now follows reads almost like a Smṛti, and treats of the duties of Brāhmaṇas, more especially of Śrāddhas.

On f. 9 the story is told of king Vṛṣādarvi who grants a certain Brāhmaṇa one of the following boons: a cow that constantly yields milk, a sheep which is constantly shorn (? avir mmejasraṃ vilūhyate | for vilūyate ?), a millstone which is constantly grinding, a carriage which drives over all the seas, a pair of earrings with gems of the colour of the sun. The Brāhmaṇa asks his wife, and she says: 'Take the sheep'; then he asks his son who tells him to take the carriage, then his daughter who wants him to take the earrings, finally his female slave who tells him to take the mill-stone.—while he himself fancies the cow. King Vṛṣādarvi gives him all the five gifts. Then it continues:—tad idam itihāsaḥ | brahmādityapurogāya | purogaḥ kāśyapāya | kāśyapo bharadvājāya | bharadvājo bahu-
bhir anāgamāya | tataḥ prācyavanānām dhanapater dvijaḥ |
brāhmaṇakule jātismaro bhavati | saptajanmakṛtāt pāpān mucyate | dyas (?) tu parvabhīḥ | dine dine gayātule bha-
raṇyām gayapañcake 30 ||

It ends (f. 10):—ete dve dhanam āryyāṇām mantrās caiva vratāni ca | mantrās ca vā vratāni ca namo namaḥ
on namaḥ Vṛṣādarvi namo namaḥ suparṇosi garutmān
trivṛt te śiro gāyatraṇ cakṣu stoma ātmā sāma te tanūr vā-
maderyaṃ bṛhadrathantare pakṣau yajñāyajñīyaṃ puccham
chandāmśy aṃgāni dhiṣṇiyās śaphā yajūṃṣi nāma | supar-
ṇosi garutmān divaṃ gaccha suvaḥ pata hariḥ om . 30
itihāsam samāptā śrigurave namaḥ śrisarasvatyai namaḥ
śrirāmacandrasvāmine namaḥ śubham astu |

(3)

The *Somotpatti* (ff. 11, 12), a kind of *Parīṣiṣṭa*. The same work in the Bodleian MS. Walker 144, ff. 203—204b

(where it forms part of an Āśvalāyana-Mantrasamhitā). The Sāma-veda Parīṣiṣṭa of the same title in the Bodleian MS. Wilson 466, ff. 11—13 (see also Weber, *Indische Studien*, vol. I, p. 59; other MSS. in Weber-Berlin I, p. 78, Mitra, Notices, vol. IV, p. 160, No. 1589, & Peterson IV, p. 8, No. 120), though beginning differently, seems to be the same.

It begins (f. 11):—om somotpatti | ṛṣaya ūcuḥ | kautūhalasamutpannā devatā ṛṣibhis saha | samśayaṃ pariprēchanti vyāsaṃ dharmmārthakovidam | katham vā kṣiyate somaḥ kṣīṇo vā vṛddhate (read vardhate) katham | imam praśnam mahābhāga brūhi sarvam aśeṣataḥ | śrī-Vedavyāsa uvāca | *etc.*

It ends (f. 12b):—yaś ca rājā dvijātinām tasmai somātmānam namah | somotpatti sampūrṇam ādityātinavagraha-devatābhyo namah | śrīgurubhyo namah |

(4)

The *Vedapādastava*, a Stotra devoted to the worship of Śiva (ff. 13—26).

It begins (f. 13):—om vande maheśvaram śambhum vighneśam śaṃmukham guruṃ | gaṇeśān nandimukhyāś ca śivabhaktān mahāmuniṃ | umāpatyam (*sic*) umājānim umāñ comāsahodaram | umānanāndaram patnām vidhiṃ vayam upāsmāhe | ... puṇḍarikapurādhiśam puṇḍarikājināmbaram | puṇḍarikaruciṃ vande puṇḍarikākṣasevitam | puṇḍarikapuram prāpya jaimunir (*sic*) munisattamaḥ | kiñ cakāra mahāyogī Sūta no vaktum arhasi | Sūta uvāca | bhagavān jaiminir dhimān puṇḍarikapure purā | *etc.*

It ends (f. 25):—traivarṇikeśv in[n]atamo ya[y] enam nityam kadācit paṭhatīśabhaktitaḥ || 124¹ || pādam vāpy arddhapādam vā ślokaṃ ślokārdham eva vā | yas tu vā cīyate nityam śivalokaṃ sa gacchati | vedaś śivaś śivo vedo vedāddhyāyī sadāśivaḥ | tasmāt sarvaprayatnena vedāddhyāyinaṃ arcayet | kṛpāsamudram sumukhan triṇetram jaṭādharam pārvativāmbhāgam | sadāśivaṃ rudram anantarū-

¹ It ought to be 114, as verse 111 is wrongly numbered 121.

paṃ śivacidambareṣaṃ hr̥di bhāvayāmi | śivaci[m]dambaram
iti brūyāt sakṛjjananavarjitam | muktighaṇṭāmaṇipadam
mokṣam eva samaśnute | ayaṃ dānakālasuhr̥ndānapātram
(f. 26:) bhavān nātha dātā tvad anyan na yāce | bhavat-
bhaktim eva sthīrān dehi mahyaṃ kṛpāśīla śambho kṛtā-
rtthosya tasmāt | hariḥ om vedapādastavam sampūrṇam
śubham astu śrīmahādevyai namaḥ.

49.

WHISH No. 50.

Size: $10\frac{1}{4} \times 1\frac{3}{4}$ in., 36 + 45 leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(a)

The *Raṅga-Māhātmya*, or *Śrīraṅga-Māhātmya* of the *Brahmāṇḍa-Purāṇa*, in 10 Adhyāyas. (Ff. 36.)

It begins:—śrī-Nārada uvāca || devadeva virūpākṣa
śrutam sarvam mayādhunā | trilokyāntargatam vṛttan
tvanmukhāmbhojanissṛtam | tathā puṇyāni tīrtthāni puṇyāny
āyatanāni ca | gaṅgādyās saritas sarvā itihāsās ca Śaṃkara |
kāveryyās tu prasamgena tasyās tīre trayā purā | prastutam
raṅgam ity uktam viṣṇor āyatanam mahat[] tasyāhaṃ
śrotum icchāmi vistareṇa maheśvara | māhātmyam aghanā-
śāya puṇyasya ca vivarddhaye (read °vṛddhaye) | etc.

It ends:—paṭhan śṛṇvan likhan bibhran raṅgamāhā-
tmyam uttamam | muktaś śubhāśubhe yāta¹ tad viṣṇoḥ
paramam padam || iti śrī-brahmāṇḍapurāṇe maheśvara-
nāradasaṃvāde śrīraṅgamāhātmye śrinavatīrtthaprabhāva-
varṇanan nāma daśamodhyāyaḥ || śrīraṅgarājāya para-
brahmaṇe namaḥ ||

(b)

The *Kuśalavopākhyāna* from the *Āśvamedhikaparvan* of the *Jaimini-Bhārata*, or the *Mahābhārata* by *Jaimini*, in

¹ One MS. reads muktvaśubham śubham yāti (Prof. Aufrecht).

12 Adhyāyas. (Ff. 45.) These are Adhyāyas 25—36 in the lithographed edition of the Jaimini-Bhārata, Āśvamedhika (Bombay 1863, Śake 1785), ff. 53b—70. See also Weber-Berlin I, p. 115; Aufrecht-Oxford, p. 4b.

It begins:—Janamejaya uvāca | citram uktam mahābhāga yad rāmakuśayor bhṛśam | tad vaktum arhasi tvam hi śrotuṃ kautūhalaṃ hi me | Jaiminiḥ | śruṇu rājan mahābāho rāmasya caritam mahat | vistareṇa yathā sarvaṃ vadatas tan niśāmaya | rāmas taṃ rāvaṇaṃ hatvā kuṃbhakarṇam mahābalaṃ | *etc.*

Fol. 2:—iti śrīmahābhārate āśvamedhikaparvaṇi kuśalavopākhyāne prathamoddhyāyaḥ ||

It ends:—iti śrījaiminibhārata āśvamedhikaparvaṇi kuśalavopākhyāne dvādaśoddhyāyaḥ || śrīrāmacandrāya paragurave namaḥ || śrīgurubhyo namaḥ || śubham astu || hariḥ om ||

50.

WHISH No. 51.

Size: $14\frac{3}{8} \times 1\frac{3}{4}$ in., (4) + 155 + (8) leaves, 10 lines on a page.

Material: Palm leaves. Painted boards.

Date: Entries by Mr. Whish dated 'Calicut 1826'. The Dhātu or Dhātṛ year (see the colophons) preceding 1826 is A. D. 1816/17, but the MS. was probably written A. D. 1756/57.

Scribe: Veṅkaṭa Subrahmaṇya, the son of Śeṣādri. See above Nos. 15, 27 & 39.

Character: Grantha.

The *Mahābhārata*, Parvans xiv-xviii, viz.

The Āśvamedhika Parvan, ff.	1	— 97,
the Āśramavāsika	„	„ 98 —136,
the Mausala	„	„ 136 —145b,
the Mahāprasthānika	„	„ 146 —149b,
the Svargārohaṇika	„	„ 149b—155b.

The Āśvamedhika Parvan begins:—kṛtodakan tu rājānaṃ dhṛtarāṣṭraṃ yudhiṣṭhiraḥ | puraskṛtya mahābāhur uttatārākulendriyaḥ | uttīryya ca mahābāho bāṣpavyākulalocanaḥ | papāta tire gaṃgāyā vyādhavidha iva dvipaḥ | *etc.*

It ends (f. 97):—evam etat tadāvṛttan tasya yajñe mahātmanaḥ | paśyatāñ cāpi nas tatra nakulontarhitas

tadā || iti śrīman-mahābhārate śatasahasrikāyām samhitāyām
 āśvamedhike parvaṇy aṣṭasaptatitamoddhyāyaḥ || śrīkṛṣṇāya
 namaḥ || om śubham astu visargabindvakṣaraśṛṅgapādahi-
 nam mayā yal likhitam pramādāt | tat kṣantum arhanti
 dayālavālās santas sadā hastakṛtāparādhm || hariḥ om ||
 vatse dhātāv avāgvartmany atha varṣarttubhāsvati | śrāvaṇe
 māsy acchapakṣe pañcanyām tvāṣṭrabhe tithau | vāsare
 vaniputrasya likhitam pustakan tv idam | āśvamedhikaparvan
 tu mudā Śeṣādrisūnmā || hariḥ om śubham astu om || śrī-
 gurucaraṇāravindābhyān namaḥ ||

The Āśramavāsika Parvan begins (f. 98):—Janameja-
 yaḥ | rājyaṁ prāpya naravyāghrāḥ pitṛpaitamaham mahat |
 katham āsan mahārāje dhṛtarāṣṭre mahātmani | sa hi rājā
 hatāmātyo hataputro nirāśrayaḥ | katham āsit gataiśvaryo
 gāndhārī ca yāśasvinī | *etc.*

It ends (f. 134b):—yudhiṣṭhīras tu nṛpatir nnātipṛita-
 manās tadā | dhārayām āsa tad rājyaṁ nihatajñātibāndha-
 vaḥ || (f. 135:) iti śrīmahābhārate śatasahasrikāyām samhi-
 tāyām āśramavāsike parvaṇi ṣaṭcatvāriṃśoddyāyaḥ || śrī-
 kṛṣṇāya namaḥ || om || dhātunāmāni hi hāyanepy avāgvart-
 masannihilalokacakṣuṣi | māsi karkāṭakanāmni pakṣake
 śyāmāle jalajaputravāsare | atrāśvinibhe likhitān ca parvam
 Śeṣātmajenāśramavāsikan divā | hastadrutenaiva virāmitān
 janā ālokya (ālakṣya in the repetition) santas sahitum
 samarhatha || hiraṇyavapuṣe namaḥ || om āśramavāsikam
 pūrṇam || śubham astu. The whole colophon from iti śrī-
 mahābhārate to samarhatha is repeated on f. 136.

The Mausala Parvan begins (f. 136):—om ṣaṭtrimśeṣv
 atha samprāpte varṣe kauravanandana | dadarśa viparītāni
 nimit্তāni yudhiṣṭhīrah | *etc.*

It ends (f. 145b):—praviśya ca puriṁ vīras samāsādyā
 yudhiṣṭhīram | ācaṣṭa tad yathāvr̥ttam vṛṣṇyandhakajanam
 prati || iti śrīmahābhārate śatasahasrikāyām samhitāyām
 mausale parvaṇi navamoddhyāyaḥ || mausalaparvaṇi samā-
 ptam || dhātāu samāyām khalu dakṣiṇāyane varṣarttune
 śrāvaṇike ca māsi | pakṣe daśamyām āsucu tithāv uḍau
 cāndre kṛtāntapriyavāsare hi | mausalam parvam etad dhi

likhitam Vyāsasaṃkṛtaṃ | mudā Vemkaṭāpadayuk-Subrahmaṇyavipaścitā || hariḥ om *etc.*

The Mahāprasthānika Parvan begins (f. 146):—hariḥ om | Janamejayaḥ | evaṃ vṛṣṇyandhakakule śrutvā maulasam (*sic*) āhavam | pāṇḍavāḥ kim akurvanta tathā kṛṣṇe divam-gate | *etc.*

It ends (f. 149 b):—yatra sā brhati śyāmā buddhisatva-samanvitā | draupadī yoṣitāṃ śreṣṭhā yatra caiva sūtā mama || śrīmahābhārata śatasahasrikāyāṃ saṃhitāyāṃ mahā-prasthānike parvaṇi tṛtīyoddhyāyaḥ || śrīkṛṣṇāya namaḥ || hariḥ om | mahāprasthānikaṃ saṃāptaṃ || saṃvatsare dhātunāṃni prāyāte dakṣiṇāyane | ṛtau prāvṛṣi māse tu śrāvāṇe śarvatārake | ekādaśyān tithau vārepy atrilocana-sambhavaḥ | mahāprasthānikaṃ parvaṃ saṃāptaṃ Śeṣasū-nunā || hariḥ om ||

The Svargārohaṇika Parvan begins (f. 149 b):—Janame-jayaḥ | svargam trivṛṣṭapam prāpya mama pūrvapitāmahaḥ | pāṇḍavā dhārttarāṣṭrās ca kani sthānāni bhejire | *etc.*

It ends (f. 155 b):—śrāvayed yas tu varṇāṃs trīn kṛtvā brāhmaṇam agrataḥ | sarvapāpaviśuddhātmā śucis tatgata-mānasah | iha kīrttim mahat prāpya bhogavān sukham aśnute | Vyāsaprasādena puna svargalokaṃ sa gacchati | etad viditvā sarvaṃ tu vedavedārtthavit bhavet | pūjanīyaś ca satatam mānanīyo bhavedvijah || iti śrīmanmahābhārata śatasahasrikāyāṃ saṃhitāyāṃ svargārohaṇike parvaṇi pañcamoddhyāyaḥ || svargārohaṇikaṃ saṃāptaṃ || śrīkṛṣṇāya namaḥ || . . . om dhātau vatsenuttare tu sṛtau varṣāsv ṛtau tataḥ | śrāvāṇe māsi pakṣecche dvādaśyāṃ bheditaḥ kila | dāyādasyāvaner vāre likhitam pustakan tv adaḥ | svargārohaṇikaṃ parvaṃ Vyāsena racitaṃ śubham | idaṃ Vemkaṭāpadayuk-Subrahmaṇyavipaścitā || hariḥ om || śrīkṛṣṇāya namaḥ || śrīgurubhyo namaḥ || om ||

51.

WHISH No. 52.

Size: $12\frac{3}{4} \times 2\frac{1}{8}$ in., (1) + 70 + (2) leaves, 12 or 13 lines on a page.
Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Calicut 1826'. The MS. may have been written about 50 years before that.

Character: Grantha.

The *Tulākāverīmāhātmya*, from the *Āgneya-Purāṇa*, in 30 Adhyāyas.

For other copies of this work, see Nos. 131 and 186.

It begins:—dharmmavarmmā ca rājarṣir nniculāpura-vallabhaḥ | bhūyaḥ papraccha tan natvā dālbhyaṁ bhāga-vatottamaṁ | bhagavan prāṇinas sarve kenopāyena saṁpa-daḥ (read sarvadā?) | bhavanti putrān saṁprāpya sukhinaś cirajivinaḥ | kathaṁ syāt pāpanirhāraḥ śrīṣe bhaktiḥ kathaṁ bhavet | *etc.* See No. 186.

F. 2b:—iti śrīmad-āgneyapurāṇe tulākāverīmāhātmye prathamoddhyāyaḥ ||

F. 31b:—iti śrīmad-āgneyapurāṇe sūryyasāvarṇike man-vantare devitulākāverīmāhātmye caturddasoddhyāyaḥ ||

It ends:—iti prasannānananūrajā mudā te Śaunakādyā munayo mumukṣavaḥ | hareś caritraśravaṇotsavotsukā gan-dhākṣatādyaiḥ punar apy apūjayan || iti śrīmad-āgneyapu-rāṇe tulākāverīmāhātmye dharmmasāravivecane triṁśo-ddhyāyaḥ || kāveryyai namaḥ || hariḥ om ||

52.

WHISH No. 53.

Size: $12\frac{5}{8} \times 1\frac{7}{8}$ in., (1) + 168 leaves, 9 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated: 'Tellicherry 1826'. The MS. may be about 50 years older.

Character: Grantha.

The *Mahābhārata*, Parvan IV: the *Virāṭaparvan*, in 76 Adhyāyas.

It begins:—śrīkrṣṇāya namaḥ | Janamejayaḥ | kathaṁ virāṭanagare mama pūrvapitāmahaḥ | ajñātavāsam u[k]ṣitā duryyodhanabhayārditāḥ | pativratā mahābhāgā satataṁ satyavādiniḥ | draupadī vā kathaṁ brahmann ajñātā duḥkhi-tāvasat | *etc.*

It ends:—tan mahots[y]avasamkāśam hr̥ṣṭapuṣṭajanāvra-
tam | nagaram matsyarājasya śuśubhe bharatarṣabhail |
Janamejaya | vṛtte vivāhe hr̥ṣṭātmā yad uvāca yudhiṣṭhi-
ra | tat sarvaṁ kathayasveha kṛtavanto yad uttaram ||
om iti śrīmahābhārate śatasahasrikāyām saṁhitāyām vai-
yāsikyām śrīvirāṭaparvaṇi abhimanuvivāho nāma ṣaṭsapta-
titamoddyāya || om || etat parvasu vistṛṇaṁ sarvasaṁpat-
padan nṛṇām | śṛṇvatām sarvapāpaghnam anāvṛṣṭivina-
śakam | asmin parvaṇi yo marttya śraddhābhaktisaman-
vita | śrīṇoti (*sic*) ślokaṁ ekaṁ vā sa yāti paramām gatim |
tasya mitrāṇi varddhante gr̥hakṣetrādīsaṁpada | āyuh
kīrttir balan tejas saṁbhavanti dine dine | asmin parvaṇi
rājendra paṭhite brahmacārinā | tam pūjayet suvaktāraṁ
vastrabhūṣādibhir ddhanail | tasmin prasanne bhagavān
mukunda | ārttārttilhantā puruṣottamaś ca | sarve ca devā
ṛṣisiddhasaṁghais tuṣṭā bhaviṣyanti narendrakāle | bhāratā-
ddhyāyanāt puṇyād api pādān adhiyata | śraddadhānasya
pūyante sarvapāpāṇy aśeṣata || hariḥ om || śrīkṛṣṇāya
namaḥ || śubham astu śrīgurubhyo namaḥ ||

53.

WHISH No. 54.

Size: $17\frac{3}{8} \times 2\frac{1}{2}$ in., (1) + 498 + (1) leaves, from 11 to 14 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Tellicherry 1826'. The MS. may be about a hundred years older.

Character: Grantha.

The *Rāmāyaṇa*, by *Vālmīki*, Kāṇḍas i-vi.

Bālakāṇḍa, ff. 1—47

Ayodhyākāṇḍa, ff. 47—148

Āraṇyakāṇḍa, ff. 149—207

Kiṣkindhākāṇḍa, ff. 208—277

Sundarakāṇḍa, ff. 278—341

Yuddhakāṇḍa, ff. 342—498.

It begins:—abhīpsitārtthasiddhyarttham pūjite yas surair
api | sarvavighnaśmide (‘hide’) tasmai gaṇādhipataye

namaḥ | kūjantaṃ rāmarāmeti madhuram madhurākṣaram |
 āruhya kavitaśākhām vande Vālmikikokilam | Vālmiker
 munisīmhasya kavitaśākhācāriṇaḥ | śrīvan rāmakathā-
 nādam ko na yāti parām gatiṃ | . . . yaḥ karṇāñjali-
 sampuṭair ahar ahas sammyak pibaty ādarād Vālmiker
 vadanāravindagalitaṃ rāmāyaṇākhyam madhu | janmavyū-
 dhijarāvīpattimaraṇair atyantasopadravaṃ saṃsāraṃ sa
 vihāya gacchati pumān viṣṇoḥ padaṃ śāśvatam | namostu
 rāmāya salakṣmaṇāya devyai ca tasyai janakātmajāyai |
 namostu rudrendrayamānīlebhya(h) namaś ca candrārka-
 rutgaṇebhyaḥ | tadupagatasamāsasandhiyogaṃ samama-
 dhupopanatārthavākyaabaddham | raghuvaracaritam muni-
 prāṇitaṃ daśaśirasaś ca vadhan nīśamayaddhvaṃ | on
 tapasvāddhyāyanirataṃ tapasvī vāgvidam varam | nāradaṃ
 paripapraccha Vālmikir munipuṅgavaṃ | *etc.*

The Bālakāṇḍa has 77 Sargas. It ends (f. 47):—*tayā*
sa rājarṣisuto hi kāmāyā sameyivān uttamarājakannyayā |
atīva rāmaś śuśubhetikāmāyā hari śrīyā viṣṇur ivāmareśva-
raḥ || iti śrīmatbālakāṇḍe saptasaptati(tama)s sargaḥ || iti śrī-
madrāmāyaṇe ādikāvye bālakāṇḍam samāptam || hariḥ om ||

The Ayodhyakāṇḍa has 120 Sargas. It ends (f. 148b):—*iti*
va taiḥ prāñja[na]libhis tapasvibhir dvijaḥ kṛtaḥ svastya-
yaṇaḥ paraṃ tapaḥ | vanaṃ sabhāryyaḥ praviveśa rāghavaś
salakṣmīmaṇis (read 'lakṣmaṇas) sūryya ivābhramaṇḍalaḥ ||
ity ārṣe śrīmadrāmāyaṇe ādikāvye śrī(ma)d-Vālmikīye ca-
turviṃśatisahasrikāyā(m) saṃhitāyām śrīmadayoddy(āk)ā-
ṇḍe ekaviṃśacchatatamas sargaḥ || śrīrāmāya namaḥ ||
gurubhyo namaḥ || śubham astu || ayoddyākāṇḍam samā-
ptam || śrīrāmacandrasvāmine namaḥ || dakṣiṇāmūrttisvāmine
namaḥ || śivāya namaḥ ||

The Āraṇyakāṇḍa has 75 Sargas. It ends (f. 207):—*kramaṇa*
gatvā sa vilokayan vanaṃ | dadarśa paṃpām
śubhadarśakānanām anekānāvidhapuṣpasamkulām || ity
ārṣe śrīmadrāmāyaṇe ādikāvye śrī-Vālmikīye caturviṃśa-
tisahasrikāyām saṃhitāyām śrīmad-āraṇyakāṇḍe pañcasa-
ptatitamas sargaḥ || āraṇyakāṇḍam samāptam || hariḥ om ||

The Kiṣkindhākāṇḍa has 68 Sargas. It ends (f. 277b):—*sa*
vegavān vegasamāhitātma haripravīraḥ paravīrahantā |

punas samādhāya mahānubhāvo jagāma lamkāṃ manasā
manasvī ॥ iti . . . śrīmatkiṣkindhākāṇḍe aṣṭaśaṣṭitamas sar-
gaḥ ॥ śrīrāmāya namaḥ ॥ kiṣkindhākāṇḍas samāptaḥ ।
hariḥ om ॥ ॥

The Sundarakāṇḍa has 65 Sargas. It ends (f. 341b):—
tato mayā vākbbhir adinabhakṣiṇī śivābhir iṣṭābhir abhipra-
sāditā । jagāma śāntin tava maithilātmaajā tavāpi śokena
tathāpi pīḍitā ॥ iti śrīmat-sundarakāṇḍe pañcaśaṣṭas sargaḥ ॥
śrīrāmāya para(bra)hmaṇe namaḥ ॥ hariḥ om *etc.*

Ff. 316—322 are placed in the wrong order.

The Yuddhakāṇḍa has 131 Sargas. It ends (f. 498b):—
āyusyaṃ ārogyakaraṃ yaśasyaṃ saubhrātrīkaṃ buddhikaraṃ
śubhañ ca । śrotavyaṃ etaṃ nīyameṇa satbhir ākhyānaṃ
āyuskaṃ rddhikāmañ । evaṃ etaṃ purāvṛttam ākhyānaṃ
bhadraṃ astu vaḥ । pravyāharata visrabdhaṃ balaṃ viṣṇoḥ
pravarddhatāṃ । devās ca sarve tuṣyanti grahās tacchra-
vaṇāt tathā rāmāyaṇasya śravāṇe tuṣyanti pitaras tathā
bhaktyārāmasya ye cemāṃ saṃhitāṃ muninā kṛtāṃ । ye
likhanti ca narā(s) teṣāṃ ca vāsas triviṣṭape ॥ āṛṣe śrīmad-
rāmāyaṇe ādikāvye Vālmikiye śrīmadyuddhakāṇḍe ekatri-
mśaduttaraśaṭatamas sargaḥ ॥ śrīrāmāya saparivārāya
namaḥ ॥ rāmaṃ rāmānujaṃ sītāṃ gatāṃ bharatānujaṃ
sugrīvaṃ vāyusūnuñ ca praṇamāmi punaḥpunaḥ । bālakāṇḍe
dviśāhasraṃ । sāsīti(r) dviśatī tathā । ślokānāṃ atha sargā-
ṇāṃ saptasaptatir iritā । ślokās catussahasraṇi pakṣādhika-
caturddaśi । ayoddhyākāṇḍagās sargās śaṭam ekonaviṃśatir
dviśāhasraṃ saptasatīślokā dvātriṃśatā saha । āraṇyakāṇḍe
sargās tu pañcasaptatir iritā । dviśāhasraṃ ṣaṭcchatāni
ślokā viṃśatir eva ca । kiṣkindhākāṇḍ(ag)ās sargā(s) saptāśa-
ṣṭir itiritā । tṛṣāhasraṇ ca ṣaṭ caiva ślokās sundarakāṇḍagāḥ ।
sargāṇāṃ aṣṭaśaṣṭis tu saṃkhyātā parāmarṣiṇā । yuddha-
kāṇḍe tu paḍyānāṃ daśonā ṣaṭsahasrikā । ekatriṃśacchata-
mitās sargā api ca kīrttitāḥ । tṛṣāhasraṃ śate dve ca
catuṣtriṃśat tathaiiva ca । ślokā uttarakāṇḍasthās sargā(h)
pa(m)ktyuttaraṃ śataṃ । bindudurllipi° *etc.*

The following table shows the number of Sargas in each
Kāṇḍa, (1) according to our MS., (2) according to the
Bodleian MS. Sansk. b. 28 (which is also a Grantha MS.),

and (3) according to the recension called C in Prof. Jacobi's concordance (Das Rāmāyaṇa. Geschichte und Inhalt nebst Concordanz der gedruckten Recensionen, Bonn 1893, pp. 220 seqq.):

Kāṇḍa	Whish No. 54	Bodleian MS.	Recension C.
Bāla	77	77	77
Ayodhyā	120	119	119
Āraṇya	75	76	75
Kiṣkindhā	68	66	67
Sundara	65	68	68
Yuddha	131	132	128

It will be seen that our MS. belongs to the 'C Recension', though it differs somewhat from the editions representing this recension. It also differs, though not materially, from the Bodleian Grantha MS. The latter MS. contains the same concluding śloka as our MS. (from āyusyam to vāsas triviṣṭape), but with a few various readings.

54.

WHISH No. 55.

Size: $9\frac{5}{8} \times 1\frac{7}{8}$ in.. 18 + (1) + 160 + 7 + (1) leaves, generally 11 lines on a page.

Material: Palm leaves, covered with very thick boards ornamented with coloured pictures, which are partly rubbed off.

Date: An entry by Mr. Whish is dated 'Tellicherry 1826'. The MS. may be about 80 or 100 years older.

Scribe: The son of Udayamūrti.

Character: Grantha.

Injuries: The first resp. last lines of ff. 1—18 partly injured.

(1)

The beginning of a Commentary on *Vālmiki's Rāmāyaṇa*, reaching as far as I, 1, 83.

It begins:—upadiśati manuṃ yas tārakaṇ janmabhāje
nijaṃ alabhata kāmaṃ yatprasādena rāmaḥ | yam anusaṛati

sarvo devatānām nikāyas sa bhavatu hr̥daye me devadevo
maheśaḥ | prācīnavyāhṛtinām ayanam anusaran devadevasya
śambhor ājñāmātrāvalambī nijavibudhajanair īrito rāma-
bhadraṃ | santoṣaṃ netum icchur viśayam apanayaṃs
tatra tatra sphurantaṃ | kurve sarvārtthasāraṃ vivaraṇam
ucitaṃ cāsurāmāyaṇasya || idam ādau anusandheyam | viśṇoḥ
karmmaṇi paśyate śrutyā śrotavyaṃ purāṇam iti smṛtyā
cāvagatasya śravaṇavidher addhyāyanavidher iva | tatra-
tyaśabdagrahaṇatadarthāvagatipūrvakeṇa tatpratipādita-
nityanaimittikasādhāraṇadharmmānuṣṭhānena iṣṭabhāvanam
arttha iti | atonuṣṭheyārtthaprakāśakatvāt purāṇasya prati-
sargam anuṣṭheyortthaḥ prakāśanīyaḥ | tatra prathamasar-
geṇa ācāryyavān puruṣo vedeti śrutyānusāreṇa svāvagatopy
artthaḥ guruṇā guṇavatopadiṣṭa eva prayuktaḥ adṛṣṭaṃ
janayati | puṣṭenāpi guruṇā yāvadarttham apunaḥ pra-
śnaviṣayam vaktavyam ity artthadvayam prakāśyate | tapa
iti | tapasi anaśanādirūpe bahirantaḥkaraṇaikāgratāpe ca
svāddhyāye svavede ca nirataṃ | etc.

It ends (I, 83):—karmmaṇā rāvaṇavadhāntena | maha-
teti [ti] sarvalokepsitatamatvād iti bhāvaḥ | ata evāha sa-
carācaram iti.

(2)

The *Adhyātma-Rāmāyaṇa*, a portion of the *Brahmāṇḍa-Purāṇa*, in 6 Kāṇḍas. The printed editions generally add one Sarga (adhyātmarāmāyaṇamāhātmya-sarga) at the beginning, and an Uttarakāṇḍa at the end. These are not found in our MS.

It begins:—yaḥ prthivībharacāraṇāya divijais samprā-
rtthitaś cinmayah | sañjātaḥ prthivītale raghukule māyā-
manuṣyovyayaḥ | niścakraṃ hataṛākṣasaḥ punar agāt brah-
matvam ādyam parām kīrttim pāpaharaṃ vidhāya jagatām
taṃ jānakīśam bhaje || viśvotbhavasthitilayādiṣu hetum ekam
māyāśrayam vigatamāyam acintyaśaktim | ānandasāndram
amalan nijabodharūpaṃ sītāpatiṃ viditatatvam ahaṃ
namāmi | paṭhanti ye nityam ananyacetasaś śṛṇvanti cā-
ddhyātmikasamjñita(m) śubham | rāmāyaṇam sarvapurāṇasa-
mmatan nirdhūtapāpā harim eva yānti te | addhyātmarā-

māyaṇam eva nityaṃ paṭhed yad icchet bhavabandhamo-
kṣaṃ | gavāṃ sahasrāyutakoṭidānaphalaṃ labhed ya śrūyāt
sa nityaṃ | kailāsāgre kadācid, *etc.*

F. 4:—iti śrīmad-addhyātmarāmāyaṇe umāmaheśvarasaṃ-
vāde bālakāṇḍe śrīrāmaḥṛdayaṇa nāma prathamā sargaḥ |

The Bālakāṇḍa (in 7 Sargas) ends on f. 17 b, the Ayo-
dhyākāṇḍa (in 9 Sargas, containing 700 ślokaḥ, as stated
at the end) on f. 45 b, the Āraṇyakāṇḍa (in 10 Sargas,
cont. 500 ślokaḥ) on f. 67 b, the Kiṣkindhākāṇḍa (in 9 Sargas,
cont. 555 ślokaḥ) on f. 92, the Sundarakāṇḍa (in 5 Sargas,
cont. 300 ślokaḥ) on f. 106, the Yuddhakāṇḍa ends on
f. 160 b, as follows:—

ālodyākṣhiladeva(read °veda)rāśim asakṛd yat tārakaṃ
brahma tat rāmo viṣṇur ahaṃ samūrttim iti yo vijñāya bhūte-
śvaraḥ | uddhṛtyākṣhilasārasaṃgrahaṃ idaṃ saṃkṣepataḥ
prasphuṭaṃ | śrīrāmasya nigūḍhatatvam amalāṃ prāha
priyāyai bhavaḥ | iti śrīmad-addhyātmarāmāyaṇe umāmahe-
śvarasaṃvāde yuddhakāṇḍe ṣoḍaśas sargaḥ || kāṇḍe yuddhe-
ddhyātmake sargā navasapta nīlakaṇṭhoktāḥ | sārddhaikā-
daśaśataślokaṇusaṃkhyāyā yuktāḥ | jayati raghuvamśatila-
kaḥ kausalyānandavarddhano rāmaḥ | daśavadananidha(na)-
kāri dāśarathīḥ | puṇḍarikākṣaḥ || hariḥ om śubhaṃ astu
śrīgurubhyo namaḥ || śrīsūmbaśivāya namaḥ ||

The scribe adds:—Udayamūrttikumāraṇ . . . (follow two
or three words in Tamil, which I cannot make out.)

(3)

(The *Maṇimañjarī*) a Commentary on *Kedūra's Vṛttaratnā-
kara*, by the *Purohita Nārāyaṇa*, a son of *Nṛsiṃhayaḥvan*.
The text of the *Vṛttaratnākara* is given in full, the com-
mentary consists in brief remarks only. It is incomplete,
breaking off in the middle of the third Adhyāya.

See No. 170.

It begins:—namo namo gaṇeśāya namaḥ te śivasūnave |
nirvigṇaṃ kuru deveśa namāmi tvāṃ gaṇādhipa | śvetāṃ-
bhodhisthitaṇ devaṃ śuddhasphaṭikavigrahaṃ | vāg vibhūti-
pradaṃ sākṣād vande gandharvakandharaṃ | Nṛsiṃhayaḥ-
vanaḥ putro Nārāyaṇapurohitaḥ | vṛttaratnākaraḥ vyākhyāṃ

vyākaroti yathāmati | suhasantānasiddhyartthaṃ naumi
brahmāccyutārccitaṃ | gaurīvināyakopetaṃ śaṃkaraṃ loka-
śaṃkaraṃ | vedārtthaśaivaśāstraajāño Bhaṭṭako¹ bhūdvijotta-
maḥ | tasya putrosti Kedāraś śivapādārccane rataḥ | tene-
daṃ kriyate chando lakṣyalakṣaṇasamyutaṃ | vṛttaratnā-
karaṇa nāma bālānāṃ suhasiddhaye | Piṃgalādibhir ācā-
ryyair yvad uktāṃ laukikāṃ dvidhā | mātṛavarṇnavibhāgena
chandas tad iha kathyate | *etc.* After the text of ślokaś I,
1—7 there follows (f. 1b):—vyā | tāmṛakṣi mo gatā sāyo
modateraḥ prakirttitaḥ | sahate sastu sā yāti to vṛṇoti
ṛkārakaḥ | bha sīdati canaś cokto vahatīti gaṇā smṛtāḥ |
bhūmyambvagnimarudvyomasūryyacandradyud eva tāḥ ||
jñeyās sarvādimaddhyāntā guravotra catuṣkalāḥ | *etc.* Then
follows text of I, 8—18, then again a short commentary.
Then text of I, 19—22. Then (f. 2b):—vṛttaratnākare
prathamoddhyāyaḥ || F. 4:—dviṭiyoddhyāyaḥ || om uktāyāṃ
chandasi | gu śriḥ | *etc.*

It ends (f. 7):—śāliny uktā mtau tagau gobdhilokaiḥ |²
caturbhis saptabhiś ca varṇair yyatīḥ | nīlāṃ keśe nirguṇāṃ
maddhyabhāge durghān netre nirmmalāṃ gaṇḍabimbai
pīnān tu gāṃ śṛṇovakṣojabhāre kṛṣṇe līlāśālinin naumi
lakṣmīm |

55.

WHISH No. 56.

Size: $17\frac{1}{2} \times 2\frac{1}{4}$ in., 65 leaves, from 13 to 15 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Tellicherry 1826.' The
MS. may be about 80 or 100 years older.

Character: Grantha.

The *Uttara-Rāmāyaṇa*, or *Uttarakāṇḍa* of the *Rāmā-
yaṇa*, by *Vālmīki*, in 110 Sargas.

¹ The editions have Pavyeka or Pabbeka as the name of Kedāra's
father.

² III, 34 in Borooh's edition. (A Comprehensive Grammar of
the Sanskrit Language, by Anundoram Borooh, vol. X: Prosody.)

It begins:—prāptarājyasya rāmasya rakṣasānām vadhe kṛte | ājagmur mmunayas tatra rāghavam pratinanditum | kauśikotha yavakṛito narebhyaś ca vana eva ca | kaṇvo medhātithel putraḥ pūrvasyān diśi cāsritāḥ | dattātreyoṭha bhagavān namuciḥ pramucis tathā | ātreyaputro dharmmātmā ṛṣis sārāsvataḥ prabhuḥ | *etc.*

It ends:—idam ākhyānam āyusyaṁ paṭhan rāmāyānam naraḥ | saputrapautro lokesmīn pretya svarge mahīyate | ayodhyāpi purī ramyā śūnyā varṣagaṇān bahūn | ṛṣabhaṁ prāpya rājānam ni[vā]vāsam upayāsyanti | etad ākhyānam āyusyaṁ sabhaviṣyaṁ sahottaraṁ | kṛtavān pracetasāḥ (sahodaraḥ *pr. m.*) putraḥ sa tat brahmāpy anvamanyata || ity ārṣe śrīmadrāmāyaṇe ādikāvye Vālmikiye śrīmaduttararāmāyaṇe daśādhikaśatataṁs sargaḥ || hariḥ om | śubham astu | . . . sītālakṣmaṇabharataśatruḥnabanumatsametaśrīrāmacandrasvāmine namaḥ || . . . minākṣisundaresvarāsvāmine namaḥ || . . . sakalalokanāthakāyaī namaḥ | hariḥ om ||

56.

WHISH No. 57.

Size: $12\frac{5}{8} \times 2$ in., (1) + 192 + (2) leaves, 10 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Tellicherry 1826.' The MS. may be about 50 years older.

Character: Grantha.

The *Upadeśagranthavivaraṇa*, a Commentary on (the metrical part of) Śaṅkara's *Upadeśasūhasrī*, by (*Bodhanidhi* ?) a pupil of *Vidyādhāman*. See Burnell, Tanjore, p. 90. Ind. Off. IV, p. 731. Hall, p. 99. See above No. 24(b).

It begins:—viṣṇuṁ pañcātmakam vande bhaktyāṣṭādaśabhedayā | sāṅgavargonavimśatyā bhaktair nnavabhir āśritam | on namaḥ on nama śrīgurubhyaḥ || on namaś śivāya || caitanyaṁ sarvagam sarvaṁ sarvabhūtaguḥśayaṁ | yat sarvaviśayātītan tasmai sarvavide namaḥ | cetanam eva caitanyaṁ jñaptisvarūpaṁ sarvaga(m) svā vidyā kalpita-dikkālākāśādi sarvaṁ vyāpnotīti sarvagam sarvagam ity

ukte paramārtthatas sarvan tat gamyam astīti āsāmkā mā bhūd ity āha | sarvam iti, etc.

It ends:— ... janmanāsāprakarāṇasya padārtthavivarāṇaṃ kṛtan devatāgurubhaktipreritena mayā || iti saptadaśa-ślokā yatīndraśrīmukhotgatāḥ | vipratāgurubhaktena mayā brahmātmabodhakāḥ | upāsya śraddhayā śrīmad-Vidyādhāmamuneś ciraṇ | śrīmatpadāmbujan tasya prasādān na svabuddhitāḥ | yena me nikhilād vedād ākṣya mana ātmani | sthāpitan munimukhyena yāvajjīvan namāmi taṃ || yatbhāṣyasāgarajayuktimaṇi prakīrṇān prāpyādhunā kati-
payān kavayo bhavanti | tasmai namo janamanobjadivā-
karāya kṛtsnāgamārtthanidhanāya yatiśvarāya || iti śrīmad-
Vidyādhāmaśiṣyeṇa Bodhanidhinā¹ śraddhābhaktimātra-
preritena kṛtam upadeśagranthivivarāṇaṃ samāptaṃ || yat-
pādakamalāsangān nirvāṇaṃ prāptavān ahaṃ | sarvāntarā-
tmapūjyāṃs tān praṇamāmi garīyasah || ... śubham astu |
om ||

57.

WHISH Nos. 58 (1) & 58 (2).

Size: 12½ × 2 in., two vols. of (2) + 200 + (2) and (2) + 196 (i. e. 201 to 396) + (1) leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Tellicherry 1827.' The MS. is probably about 50 years older.

Character: Grantha.

The *Śārīrakamīmāṃsābhāṣya*, or the Commentary on *Bādarāyaṇa's Vedānta-Sūtras*, by *Śaṅkara*, in 4 Adhyāyas. Including the text of the Sūtras.

It begins:—yuṣmadasmātpratyayagocarayor viṣayavi-
ṣayīnos tamaḥprakāśavadviruddhasvabhāvayor itaretarabhā-
vānupapattau, etc.

The first Adhyāya ends f. 127b:—iti śārīrakamīmāṃsā-
bhāṣye Śaṅkarabhagavatpādakṛtau prathamasyāddhyāyasya
caturtthaḥ pādaḥ || samāptaś cāddhyāyaḥ ||

¹ Proper name of the author?

Vol. I ends (f. 200 b) at the end of II, 3, 5 (Bibl. Ind. edition p. 612).

The 2nd Adhyāya ends on f. 242, the 3rd Adhyāya on f. 355 b, the 4th A. on f. 396 b.

It ends:—anāvṛttiś śabdād anāvṛttiś śabdād iti sūtrabhāṣaś śāstrapariśamāpti(n) dyotayati || iti śrīmatparamaham-saparivrajakācāryya-Govindabhagavatpūjyapādaśiṣyasya śrī-mac-Chamkarabhagavataḥ kṛtau śrīmacchārīrakamīmāṃsā-bhāṣye caturtthasyāddhyāyasya caturtthaḥ pādaḥ || samāptaś cāddhyāyaḥ || śrīgurubhyo namaḥ || brahmānandaṃ paramasukhadaṃ kevalaṃ jñānamūrttiṃ viśvātitaṃ gagana-saḍṛśaṃ tatvam aśyādilakṣyaṃ | ekaṃ nityaṃ vimalaṃ acalaṃ sarvadhīśakṣibhūtaṃ bhāvātitaṃ triguṇarahitaṃ satgurūn taṃ namāmi || vedāntasūtrabhāṣyaṃ samāptaṃ || hariḥ om |

58.

WHISH NO. 59.

Size: 14 × 2 in., (2) + 215 + (1) leaves, 10 or 11 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Tellicherry 1827.' The MS. may be about 50 years older.

Character: Grantha.

The *Upadeśagrantharivaraṇa*,¹ a Commentary on the *Pañcadaśī* (ascribed to *Sūyana*), by *Rāmakṛṣṇa*, a pupil of *Bhūratitīrtha*, and *Vidyāraṇya*.

These fifteen chapters on Vedānta Philosophy are given in the following order:

1. Citradīpa (Tātparyabodhinī).
2. Tṛptidīpa.
3. Kūṭasthadīpa.
4. Dhyānadīpa.
5. Nāṭakadīpa.
6. Tattvaviveka (Padadīpikā).

¹ Aufrecht CC. p. 314 gives the title *Tatparyabodhinī*, which is only the title of the commentary on the Citradīpa.

7. Pañcabhūtaviveka (Tātparyādīpikā).
8. Pañcakośaviveka.
9. Dvaitaviveka (Padayojanā).
10. Mahāvākyaviveka.
- 11—15. Brahmānanda in five Adhyāyas.

The two lithographed editions (Bombay 1863, Śake 1785, & Bombay 1878, Śake 1800) begin with the Tattvaviveka. See also Ind. Off. IV, p. 745.

It begins:—*natvā śrī-Bhāratitīrttha-Vidyāraṇyamuniśvarau | kriyate citradīpasya vyākhyā tātparyyabodhinī || cikirṣitasya granthasya niṣpratyūhaparipūraṇāya paramātmāniti padena iṣṭadevatānusandhānalakṣaṇamaṅgalaṃ ācarann asya granthasya vedāntaprakaraṇatvāt tadyair eva viśayādibhis tadvattāsiddhim manasi nidhāyāddhyāropāpavādābhyān niṣprapañcam prapañcyata iti nyāyam anuśṛtya paramātmāny āropitasya jagata sthiti prakāram sa-dṛṣṭāntaṃ pratijānīte etc.*

F. 30b:—*iti śrīmatparamahansa-parivrajakācāryyaśrī-Bhāratitīrttha-Vidyāraṇyamuniśrīcarapaśiṣyeṇa Rāmakṛṣṇākhyaviduṣā viracitā tātparyyabodhinīmāmikā citradīpavyākhyā samāptā || on tat sat ||*

F. 69b:—*iti śrīmatparamahansa-parivrajakācāryyaśrī-Bhāratitīrttha - Vidyāraṇyamuni-varyyakimkareṇa Rāmakṛṣṇākhyaviduṣā viracitā trīptidīpavyākhyā samāptā ||*

F. 79b:—*iti ... Rāmakṛṣṇākhyaviduṣā viracitā kuṭasthādīpavyākhyā samāptā ||*

F. 98b:—*iti ... ddhyānadīpasya vyākhyā samāptā ||*

F. 102b:—*iti ... śrīnāṭakadīpavyākhyā samāptā ||*

F. 119:—*iti ... tattvavivekasya padadīpikā samāptā ||*

F. 133b:—*iti ... pañcabhūtavivekasya tātparyyādīpikā samāptā || hariḥ om ||*

F. 143b:—*iti ... pañcakośavivekavyākhyā samāptā ||*

F. 151b:—*iti ... dvaitavivekasya padayojanā samāptā ||*

F. 153:—*iti ... mahāvākyavivekavyākhyā samāptā || hariḥ om || natvā śrī-Bhāratitīrttha-Vidyāraṇyamuniśvarau | brahmānandābhīdhaṃ granthaṃ vyākurve bodhasiddhaye | etc.*

F. 176b:—*brahmānande yogānando nāma prathamoddhyāyah ||*

F. 193b:—iti brahmānande ātmānando nāma dvitīyo-
ddhyāyaḥ ॥

F. 208b:—iti brahmānande advaitānando nāma tṛtīyo-
ddhyāyaḥ ॥

F. 212b:—iti brahmānande vidyānando nāma caturtho-
ddhyāyaḥ ॥

It ends (f. 215):—iti brahmānande viśayānando nāma
pañcamoddhyāyaḥ ॥ iti śrīparamahaṃsaparivṛājakācāryya-
śrī-Bhāratitīrttha-Vidyāraṇyamunivāryyakimkāreṇa śrī-Rā-
makṛṣṇākhyaviduṣā vīracitam upadeśagranthavivaraṇaṃ
samāptaṃ ॥ hariḥ om *etc.*

59.

WHISH No. 60.

Size: $10\frac{1}{8} \times 1\frac{1}{2}$ in., (2) + 40 + (1) + 43 + 2 + (2) leaves, 8 or 9 lines
on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1828.' The MS.
may be about 50 years older.

Character: Grantha.

Injuries: The MS. is slightly damaged by insects in a few places.

(1)

The *Sūryasiddhānta*, in 14 Adhyāyas. (Ff. 40.)

It begins:—śubham astu | acintyāpy uktarūpāya nir-
guṇāya guṇātmane | samastajagadādhāramūrttaye brah-
maṇe namaḥ | alpāvaśiṣṭe tu kṛte mayo nāma mahāsuraḥ |
rahasyaṃ paramaṃ puṇyaṃ jñānāsujñānam uttamaṃ | 2 |

It ends:—sarvebhyaḥ pradadau pṛitaḥ grahāṇāṃ caritam
mahat | atyadbhutatamaṃ loke rahasya(ṃ) brahmasammī-
taṃ | vedasya nimmilaṃ (read nirmalaṃ) cakṣuḥ jñātvā sū-
kṣād vivasvataḥ | viditvaitad aśeṣeṇa paraṃ brahmādhiga-
cehati | iti sūryasiddhānte mātādhikāro nāma caturdaśo-
ddhyā(yaḥ) | hariḥ om | śubham astu gurubhyo namaḥ ॥

(2)

The *Aṣṭādhyāyī*, or eight chapters of grammatical Sūtras,
by *Pāṇini*. (Ff. 43.)

It begins:—yenākṣarasamāmnāya**dhigamya maheśva-
rāt | kṛtsnam vyākaraṇam proktan tasmai Pāṇinaye namaḥ |
yena dhautā girāḥ pumsām vimalaiś śabdavāriṃ**maśvaś
cājñānaṇam bhinnan tasmai Pāṇinaye namaḥ | vākyakāraṇ
Vararuciṃ bhāṣyakāraṇ Patañjaliṃ Pāṇiniṃ sūtrakāraṇ
ca pranatosmi munitrayam | vāṇiṃ Pāṇiniṃ ācāryyam
Kātyāyanamunin tathā | kṛtāñjalir nnamasyāmi bhagavan-
taṃ Patañjiliṃ (*sic*) | yogena cittasya padena vācāṃ malam
śarīrasya vaidyakena | yopākarot taṃ pravaraṃ muninām
Patañjaliṃ prāñjalir ānatosmi | ajñānatimirāndhasya jñā-
nāñjanaśalākayā | cakṣur unmilitam yena tasmai śrīgurave
namaḥ || a i uṇ | *etc.*

It ends:—nodāttasvaritodayam agārgyakāśyapagālavānām |
a a | hrasvasyaivātra grahaṇam iṣyate | aṣṭamasyāddhyāsyā
caturtthaḥ pādaḥ | addhyāyaś ca samāptaḥ | aṣṭāddhyāyī
sampūrṇā | sundareśvarasyāṣṭāddhyayī | hariḥ oṃ | śivam astu
gurave namaḥ | śivāyai namaḥ | govinda |

(3)

The *Viṣṇubhujāṅga*, a Stotra in 18 stanzas. In Burnell,
Tanjore, p. 201b, and Taylor I, p. 356 (see also p. 103) it
is ascribed to Śaṅkara.

It begins:—cidamśaṃ vibhun nirmmalan nirvikalpan
nirāhan nirākāraṃ oṃkāragamyam | guṇātītam avyaktam
ekan turīyam parabrahma yaṃ veda tasmai namas te | 1 |
viśuddham śivam śāntam ādyantaśūnyam jagajjīvanam
jyotirānandarūpaṃ | adigdeśakālaṃ vipatcedhaniyam triyī-
vakta (read trayīvaktraṃ?) yaṃ veda tasmai namas
te | 2 |

It ends:—mukhe mandahāsan nakhe candrahāsaṃ kare
cārucakraṃ sureśābhivandyaṃ | bhujāṅge śayānaṃ bhaje
raṅganāthaṃ harer anyadaiva na manye na manye | 17 |
bhujāṅgaprayātaṃ paṭhed yas tu bhaktyā samādhāya citte
bhavantam murāre | sa moḥaṇi viḥyāśu yuṣmatprasādāt
samāśritya yogam vrajaty acyutatvaṃ | vi.

60.

WHISH No. 61.

Size: $10\frac{1}{4} \times 1\frac{5}{8}$ in., (1) + 96 + (1) leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Probably end of 18th or beginning of 19th century.

Character: Grantha.

The *Śivatatvasudhānidhi* from the *Sanatkumārasaṃhitā* of the *Skanda-Purāṇa*, in 20 Adhyāyas.

It begins:—*yaṃ praṇamya surendrādya bhavanti su-khaśālinaḥ | sarvavighnopasāntyartthaṃ taṃ vande Śamkarātmajaṃ | śrī-Sūtaḥ | śivaṃ hari(ṃ) vidhātāraṃ tatpatnīs tatsutān gurūn | natvā samastaprayatūhaśāntaye maṅgalāya ca | vakṣye śrīnuddhvaṃ sarvajñāḥ śivatatvasudhānidhiṃ | etc.*

F. 4:—*ity ādipurāṇe Sanatkumārasaṃhitāyāṃ śivatatvasudhānidhau prathamoddhyāyaḥ ||*

F. 6:—*iti skānde purāṇe Sanatkumārasaṃhitāyāṃ śivatatvasudhānidhau dvitīyoddhyāyaḥ ||*

F. 41b:—*iti śrīskānde śivatatvasudhānidhau saṃsāradūṣaṇaṃ nāma ekādaśoddhyāyaḥ ||*

F. 73b:—*iti śrīśivatatvasudhānidhau śivabhikṣāṭanaka-thanaṃ nāma ṣoḍaśoddhyāyaḥ ||*

It ends:—*iti śrīskānde mahāpurāṇe Sanatkumārasaṃhitāyāṃ śivatatvasudhānidhau sakalāddhyāyasāramahimānuvarṇanau nāma viṃśoddhyāyaḥ || śrīgurave namo namaḥ || śrīmahātripurasundaryai na(ma)ḥ || hariḥ om śubham astu.*

61.

WHISH No. 62.

Size: 14×2 in., two volumes (with one continuous foliation from 1 to 306), 154 + (1) + (1) + 152 + (1) leaves, 10 or 11 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated 'Tellicherry 1827'. The MSS. may be about 50 years older.

Character: Grantha.

The *Mahābhārata*, Parvan III: The *Vanaparvan*, or *Āraṇyaparvan*, in 300 Adhyāyas. The beginning (III, 1—32, 45) is missing, and the Nalopākhyāna (III, 53—78) is omitted (see below). The MS. is full of clerical mistakes.¹

Vol. I begins at the end of III, 32, 45:—mayor api | anyeṣāṃ karṃmaṇi phalam asmākam api vā punaḥ | vipra-karṣeṇa buddhyeta katham karṃma yathāphalam |

F. 25b:—ity āraṇyaparvaṇi nalopākhyāne ekonapañcāśo-ddhyāyaḥ || (End of III, 52 in the Bombay and Calcutta editions.) śrīkrṣṇāya namaḥ || bṛhadaśvaḥ | āsīd rājā naḥ nāma vīrasenasuto balī | upapanna(read onno) guṇair iṣṭai rūpavān aśvakovidah | vidvān dānapatir dakṣaḥ sadā śīla-puraskṛtaḥ | atiṣṭhan manuḥjendrāṇām mūrddhni devapatir yyathā | uparyyupari sarveṣāṃ āditya iva tejasā | brahmaṇyo vedavic chūro niṣadheṣu mahīpatiḥ | upari anyapustake asti | etat || Janamejayaḥ | bhagavan kāmyakāprāpte game prapitāmahaḥ (*sic*) | kim akurvanta pārttbās te tam ṛte savyasācinam | *etc.*, *i. e.* the beginning of the Tīrthayātrā-Parvan, or III, 79 in our MS. = III, 80 in the editions.

The first volume ends (f. 154b) at the beginning of III, 183 (= III, 182 in the editions).

Vol. II, f. 216: End of the Mārkaṇḍeyasamāsyāparvan, III, 222 (= III, 231 in the editions).

F. 277: The Sāvitrīyupākhyāna begins, III, 281 (= III, 292 in the editions).

It ends:—na cāpy adharmmeṇa suhṛdviyojane para-svahāre parādāramarṣaṇe | ākāyabhāve ca rame manas sadā nṛṇām sadākhyānaparaṇ ca śṛṇvatām || (This is the end of III, 313 in the editions.) ity ārṣe śrīmanmahābhā-rate śatasahasrikāyām samhitāyām Vaiyyāsikyām śrīmadā-raṇyaparvaṇi dharmmavarapradānan nāma triṃśacchatata-moddhyāyaḥ || iti āraṇyaparvas samāptaḥ |

¹ See H. Lüders, Zur Sage von R̥ṣyaśṛṅga, in the 'Nachrichten der K. Gesellschaft der Wissenschaften zu Göttingen. Phil.-hist. Kl. 1901. Heft 1', pp. 5 seqq., where an extract from this MS. is given.

62.

WHISH No. 63.

Size: $17 \times 1\frac{1}{2}$ in., (1) + 91 + (1) leaves, from 7 to 10 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated 'Tellicherry 1827'. The MS. may be about 50 years older.

Character: Grantha, two different hands.

Injuries: Ff. 38, 39, 79, 81 damaged by insects.

A Commentary on *Vālmiki's Rāmāyaṇa*, by *Rāmānuja Ācārya*, including the *Āraṇya-Kāṇḍa*, the *Kiṣkindhā-Kāṇḍa*, and Sargas 1—3 of the *Sundara-Kāṇḍa*.

It begins:—*atha pitṛvākyaparipālanāya daṇḍakān praviṣṭasya vṛttaṃ vistāreṇa vaktum upakramate | praviśyeti | ātmavān | dhṛtimān | mahāraṇyapraveśe niśśaṃka iti yāvat | etc.*

The *Āraṇyakāṇḍa* ends (f. 40):—*iti Rāmānu(jā)cārya-viracite āraṇyakāṇḍavyākhyāne pañcasaptatītamāḥ sargaḥ || hariḥ om āraṇyakāṇḍaṃ vyākhyasamāptaṃ ||*

The *Kiṣkindhā-Kāṇḍa* begins (f. 41):—*sa tām iti kharādisaṃhāreṇa sa prasiddhapauruṣaḥ tām iti ramaṇiyatayā prasiddhāṃ saumitrisaṃhito gatvā patmādidarśsanena sitānetrasmaranājaśokātīśayena kṣubdhasarvendriyas saṃvilāpa | etc.*

It ends (f. 80):—*iti Rāmānujācāryaviracite kiṣkindhā-kāṇḍavyākhyāne saptaśaṣṭītamāḥ sargaḥ ||*

Then the *Sundara-Kāṇḍa* begins:—*atha sundarakāṇḍe vyākhyeyāni vyākhyāyante | pūrvāsmiṃ sarge manasā gamanaṃ kṛtaṃ ity uktam idānīm kāyenāpi gamanaṃ karttum aicchad ity āha | tata ity ādinā atra gantum iti padam addhyāhāryam | etc.*

The MS. breaks off at the beginning of the fourth Sarga:—*iti tritīyas sargaḥ || advāreṇeti grāmaṃ vā nagaraṃ vāpi paṭṭanam avarasya hi | viśeṣāt samaye sa umyana cāreṇa viśaṃ nṛpa | ity uktaprakāreṇa advāreṇa praviṣṭavān | praviśyeti praviśya praveṣṭum upakrammya saṃvṛttaṃ pādāṃ cakre agrata iti śokaprayāṇakāle ca gṛhapraveśe vivāha.*

63.

WHISH No. 64.

Size: $10\frac{1}{8} \times 1\frac{1}{2}$ in., (2) + 55 + 50 leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: Probably beginning of 19th cent.

Character: Grantha.

(1)

The *Vākyasudhātīkā*, a Commentary on the *Dṛgdrśya-viveka* or *Vākyasudhā* (of *Śaṅkara Ācārya*), by *Brahmānanda Bhāratī*, a pupil of *Ānanda Bhāratī* (ff. 55). Cf. Ind. Off. IV, p. 739; Mitra, Notices, III, p. 226 seq.

Margin of f. 1:—*ḍṛkdrśyavivekaṃ | hariḥ om |*

It begins:—*kāraṇaṃ khādijagatāṃ āraṇārttham anāga-saṃ | vāraṇānanam ātmānam advayaṃ samupāsmahe | abhiśicya kṛpāvarṣair ātmasthaṃ yaḥ karoti māṃ | taṃ sarvasākṣiṇaṃ vande Rāmānandamuniśvaraṃ | yatkaṭākṣa-sudhāsindhau majjatā pūṇyapāpākataḥ (read °pāpataḥ?) | mayā jñānamapir llabdhas taṃ Ānandaguruṃ bhaje | natvā śrī-Bhāratītīrttha-Vidyāraṇyamuniśvarau | mayā vākyasu-dhātīkā yathāmati viracyate | na khyātīlābhapūjēcchā ṭīkā-kāraṇakāraṇaṃ | na vidvattābalaṃ vātra muktir eva hi kāraṇaṃ | prārīpsitasya granthasyāvighnena paṛisaṃāpta-pravicaya-gamanābhyaṃ viśiṣṭācāraparipālanāya, etc.*

It ends:—*ataḥ evaṃ mokṣasāstrasyāpi sāphalyaṃ syād ity ayam evāśya prakaraṇasya samastavedāntasāstrasya ca tasmāt sarvaṃ anavadyaṃ || iti śrīmatparamahāṃsaparivrā-jakācāryya-śrīmad-Ānanda-Bhāratīmunivaryyaśiṣya-Brahmānanda-Bhāratīmuniviracitavākyasudhātīkā samāptā || hariḥ || om ||*

(2)

A fragment, described by Mr. Whish as “the 30th chapter of the Atharvana rahasyam of the Vishnu-Dharmmam” (ff. 1—14).

Margin of f. 1:—*atharvaṇaṃ hariḥ om |*

It begins:—*bhagavan prāṇinas sarve viśarogādyupadra-vaiḥ | duṣṭagrahopaghātaiś ca sārva-kālam upadravaiḥ |*

āhicāraka(read ābhicārika)krtyaiś ca sparśarogaiś ca
dāruṇaiḥ | sadā sampiḍyamānās tu tiṣṭhanti munisattama | *etc.*

It ends (f. 14):—marddaya mardaya māraya māraya
śoṣaya śoṣaya dāhaya dāhaya mahogragrahān saṃhara
saṃhara yakṣagrahān pretagrahān piśācagrahān saṃhara
saṃhara bhañjaya bhañjaya āveśaya āveśaya akṣaya
akṣaya hr̥m hr̥m hr̥m kroṃ sarvamamgaḷini svāhā ||

(3)

The *Ānandasāgarastava* by *Nīlakaṇṭha Dikṣita*, in
107 stanzas (ff. 15—26b). Printed in the *Kāvya-māla*,
Part XI (1895), pp. 76—94.

Margin of f. 15:—sāgarastavaṃ.

It begins (f. 15):—vijñāpanārhaviralāvasarānavāptyā
mandodyame mayi daviyasi viśvamātulī | avyajābhūtakarūṇā-
pavanāpaviddhāny anta smarāmy aham apāṃgataramgi-
tāni || 1 ||

It ends (f. 26b):—iti śrī-Nīlakaṇṭha-Dikṣitaviracitoyam
ānandasāgarastavas samāptaḥ || śubham astu || gurubhyo
namaḥ ||

(4)

The *Advaitamakaranda*, by *Lakṣmīdhara Kavi*, in
27 verses (ff. 27—28). See Ind. Off. IV, p. 751, Mitra,
Notices, II, p. 105.

Margin of f. 27:—advaitaṃ.

It begins (f. 27):—aham asmi sadā bhāmi kadācin
nāham apriyaḥ | brahmaivāham atas siddhas sa(c)cidānanda-
lakṣaṇaḥ || 1 ||

It ends (f. 28b):—Lakṣmīdharakaves sūktiḥ śāradāṃ-
bhojaśaṃbhṛtaḥ | advaitamakarandoyam vidvatbhṛṅgair
nnipiyatāṃ || advaitamakarandaṃ samāptaṃ ||

(5)

The *Lalitāstavaratna*, 209 Āryā verses in praise of the
goddess Pārvati. Mr. Whish says: “209 couplets in praise
of Dēvī. This is a much admired Hymn in the Āryyā
metre.” Printed in *Kāvya-mālā*, Part X, 1894, pp. 1—18.

Margin of f. 29:—Āryyādviṣati.

It begins (f. 29):—vande gajendravadanaṃ vāmāṃkārū-
ḍhavallabhāśiṣṭaṃ | kuṃkumaparāgaṣoṇaṃ kuvalayinijā-
rakorakāpīḍaṃ || *etc.*

It ends (f. 48):—madhurasmitāṃ madāruṇanayanāṃ[†]
mmātāṃgakumbhavakṣojāṃ | candrāvataṃsinīṃ tvāṃ savi-
dhe paśyanti sukrītaṃ kecit | 209 | lalitāyā stavaratnaṃ
lalitapadābhilāṣaṃ praṇītaṃ āryyābhilāṣaṃ | anudinaṃ avanau
paṭhatāṃ phalāni vaktuṃ pragalbhate saiva || śrīmahārāja-
rājeśvareyaṃ namah || *etc.*

(6)

The *Hastāmala-kaparakaraṇa*, in 14 verses (ff. 49—50).
See Aufrecht, CC. p. 765, s. v. *Hastāmala-kastotra*. In
the *Stotraratnākara* (Bombay, Nirṇayasāgara Press, 1883),
pp. 205—207, it is ascribed to *Śaṅkara*.

Margin of f. 49:—hastāmala-kaparakaraṇaṃ.

It begins (f. 49):—kas tvāṃ śīṣo kasya sutaḥ kva jātaḥ
kin nāma te tvāṃ kuta āgatosi | etad vada tvāṃ tava cār-
bhakatvaṃ matprīṭhaye prītivivarddhanosi || 1 |

It ends (f. 50):—upādhanu yathā bhedaṭā sanmaṇināṃ
tathā bhedaṭā buddhibhedeṣu tepi | yathā candrikāpāṇāṃ jale
cañcalatvaṃ tathā cañcalatvaṃ tavāpīṇa viṣṇo || 14 || hastā-
malakaparakaraṇaṃ samāptaṃ || hariḥ | om | śubham astu ||

64.

WHISH No. 65.

Size: 12½ × 2 in., (2) + 74 + (2) leaves, from 10 to 12 lines on
a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1827 November 7'.
The MS. may be about 50 years older.

Character: Grantha.

The *Mahābhārata*: the *Pauloma-Parvan* (in 8 Adhyāyas),
and the *Āstika-Parvan* (in 40 Adhyāyas), i. e. Adhyāyas
1—59 of the *Ādi-Parvan*.

[†] No. 115 (12) reads adāruṇaṃ

This MS. has been fully described, and extracts have been given from it in my articles 'On the South-Indian Recension of the Mahābhārata', *Indian Antiquary*, vol. XXVII, 1898, pp. 69—81, 92—104, 122—133.

65

WHISH No. 66.

Size: $8\frac{1}{2} \times 1\frac{1}{4}$ in., (1) + 66 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 7th Nov. 1827'. The MS. may be about 50 years older.

Character: Grantha.

The *Vākyavṛttiprakāśikā*, a Commentary on Śaṅkara's *Vākyavṛtti*, by Viśveśvara Paṇḍita, pupil of Mādhava Prāñña. See Ind. Off. IV, p. 738 (No. 2302); Mitra, Notices VIII, p. 287 (No. 2847).

It begins:—śrūtismṛtipurāṇānām ālayam karuṇālayam | namāmi bhagavatpādaśaṅkaram lokaśaṅkaram | parama-kṛpānidhiśrīmac-Chaṅkarācāryyabhagavatpādas tāpatraya-santaptānām aparimitajananaśisamsārāddhvaśramapariṇiditānām ātmajñānaśīśiramadhurajalākāṁkṣiṇām vidūraśīrīrakamīmāṇsājālāśayagamanāsamarthtānām vākyavṛttisaṁjñākopadeśaprakaraṇaprapāparikalpanenāntaśśītalatām vigata-kleśatām cāpādayan tatrādaṁ prakaraṇaśravāṇe pravṛttānām adhikāriṇām aviglmēna brahmatādātmyapratipattisiddhaye prakaraṇapratipādyādvitīyabodhasmarāṇapūrvakam nama-skārasyāvaśyakartavyatāt dyotayan svayan namaskurute || sargasthitipralāyahetum, etc.

It ends:—brahmavitbhyah paran nāsti na bhūtan na bhaviṣyatiti || i(t)ī śrīmanmahāyogi-Mādhava-Prāññaguruprasādāsāditāparimitānandajñānasvarūpa-Viśveśvarapaṇḍitavi-racitā vākyavṛttiprakāśikā samāptā || hariḥ om || brahmāham etan mayi bhāti viśvam śrī-Mādhava-Prāññaguroḥ prasādāt śa(so?)nvarttha-Viśveśvarapaṇḍitākhyas tasyāṅghripatmaṇ prapātosmi nityam || svasvadeśakulācārādyāgraho lokavāsanā | pāṭhertthabodhenuṣṭhāne vyasanam śāstravāsanaḥ |

āyurārogyalāvaṇyādyākāṃkṣā dehavāsanā | jīvanmuktiviro-
dhinyas sarvā vikṣepakṛtvataḥ || hariḥ om ||

66.

WHISH No. 67.

Size: $8\frac{3}{4} \times 1\frac{3}{4}$ in., 73 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry, November 7th 1827.'

The MS. may be about 50 years older.

Character: Grantha.

The *Mahānāṭakasūktisudhānidhī* by *Immaḍi Devarāya*, i. e., probably, *King Devarāya II. of Vijayanagara*. See Hultzsch I, pp. x, 43, 83; II, p. 41.

It begins:—jāto vaṃśe raghūṇām munivaravacanāt tā-
takān tāḍayitvā kṛtvā puṇyām ahalyām truṭitaharadhanur
mmaithilivallabhobhūt | prāpyāyoddhyaṃ niyogāt pitur
aṭavim agād vitasitostavālī baddhābdir ddhvastalaṃko
dalitadaśamukhas sitayā rājyaṃ āpa || 1 || asty āmbhodhara-
cumbisaudhaśikharasreṇiṇiṣaṇṇāṃganā gītākaraṇanatātparā-
mbaracaraprastūyamānaprajā | sūryasyānvayajanminām
kṣitibhujām sādharmaṇam mandiraṃ lakṣmyā dhāma paraṃ
lalāṭaracanā bhūmer ayodhyaḥ purī || 2 ||

F. 15: — śrīmadrājādhirājaparamesvaraśrīmad - Amma-
ḍi(*sic*)mahārājaviracite mahānāṭakasūktisudhānidhau bāla-
kāṇḍas samāptaḥ ||

F. 17 b:—śrīmad° . . . śrīmad-Ammaḍi(*sic*)devamahārāja-
viracite . . . dvitīyakāṇḍas samāptaḥ ||

F. 31 b:—śrīmad° . . . śrīmad-Immaḍidevarāyaviracite . . .
tṛtīyakāṇḍas samāptaḥ ||

F. 36 b:—śrīmad° . . . śrīmad-Immaḍidevamahārāja° . . .
caturthakāṇḍas samāptaḥ ||

F. 44:—śrīmad° . . . śrīmmaḍidevamahārāja° . . . pañca-
makāṇḍas samāptaḥ ||

It ends (f. 73 b):—śrūtṛvā rāmacaritraṃ atbhutataraṃ ko
vismayan neṣyate jñātvā caiva viriñcinā tribhuvanatrāṇāya
yonirmmataḥ āśrotrapaṇipastano¹ ced ahisvāminā nirddhūte

¹ Five syllables (○○○—) wanting.

śīrasī kva bhūh kva girayaḥ kva iteti śāntāya kaḥ | 199 |
 śrīmān Immaḍḍidevarāyaṇapati svarllokaka(l)lolinkallola-
 pratimallasūktivibhavo vidvajjanaślāghitaḥ | śrīmān śaṣṭha-
 vareṇyakāṇḍaviśayānyastān mahānāṭakaslokan varṇapada-
 kramojvalatarān ṛmān (read śrīmān?) akarṣit prabhuḥ |
 200 | śrīmadrājadhīrājaparamēśvara-śrī(ma)d-Immaḍḍideva-
 mahārājaviracite mahānāṭakasūktisudhānidhau yuddhaka-
 ṇḍas samāptaḥ || śrīgurubhyo namo namaḥ || hariḥ om |

67.

WHISH No. 68.

Size: $12\frac{1}{2} \times 1\frac{5}{8}$ in., (2) + 111 pages, 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(*Rāmānuja's*) Commentary on *Vālmiki's Rāmāyaṇa*, the *Yuddha-Kāṇḍa* in 131 Sargas.

It begins:—atha śrīmad yuddhakāṇḍavyākhyānam prakramate | tatra prathame sarge uttaram priyaśravaṇottaram kālārham sītavṛttāntaśravaṇakṛtad dharṣatīśayāt uttamadu-
 talakṣaṇavaiśiṣṭyakathanena sugrivādīnām purato hanu-
 mantam stauti kṛtam iti bhuvī durllabham, etc.

It ends:—vaināyakaś ca vighnakāriṇo grahaviśeṣaḥ ra-
 jasvalaḥ ṛtuprādurbhāvavatyah saubhrāṭṛkam saubhrātra-
 karam ojaskaram balakaram samhitāvedam vedatulyatvat
 samhitety apadiśyate || iti śrīmad yuddhakāṇḍavyākhyāne
 ekatrimśacchatatamas sargaḥ || śrīrāmacandrāya namaḥ ||
 yuddhakāṇḍavyākhyā samāptā ||

68.

WHISH No. 69 A.

Size: $13\frac{3}{4} \times 1\frac{3}{4}$ in., (3) + 73 + 53 + (4) leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(1)

The *Vākyakaraṇādīpikā*, a short Commentary (*laghuprakāśikā*, *laghudīpikā*) on the *Vākyakaraṇa*, in five Adhyāyas, by *Sundararāja*, the son of *Ananta Nārāyaṇa*, dedicated to *Somadeva*, the son of *Raṅganātha*.

"The *Vākyā-Karaṇa*, a work of the Ārya school, seems to have been accepted as the guide for the preparation of solar *pañcāṅgs* in the Tamil and Malayālam countries of Southern India from very ancient times, and even to the present day either that or some similar work of the Ārya school is so used." R. Sewell and Ś. B. Dikshit, *The Indian Calendar* (London 1896), p. 8. Mr. Whish has the following entry:—"The *Vākyā-Karaṇam*. The astronomical work used in the Carnatick—with the astronomical Tables of the Sun and planets &c. annexed."

It begins:—śrīgaṇeśāya namaḥ | śrīgurucaraṇāravindābhyaṅ namaḥ || jyotiścakrapravṛttāya jyotīrūpāya bhāsvate | jyotirdarśāya bhaktebhyo jyotiśśāstrakṛte namaḥ | śrī-Nilakaṇṭhāṅghriniṣṭacetā śrī-Somadevānūjigṛkṣayaiva | vicitravākyaair vivṛtaṁ punaś ca prakāśayehaṁ karaṇaṁ laghīyaḥ | svābhīpsita-granthaśya nīpratīyūhaparisamāptaye pracayagamanaviśiṣṭācāraparipālanābhyaṅ ca sveṣṭadevatānamaskārapuraskāreṇa cikīrṣṣitam arthaṁ pratijānte | praṇamya karīṣailasthaṁ iti | etc.

F. 15b—16:—iti vākyakaraṇa-laghuprakāśikāyāṁ Somadevādīṭyāṁ Sundararājaviracitāyāṁ prathamoddhyāyaḥ ||

F. 32b:—iti Somadevādīṭe vākyakaraṇasya prakāśane | sphuṭāddhyāyo dvitīyopi saṁkṣepeṇa samāpitaḥ | iti Sundararājaviracitāyāṁ Somadevādīṭyāṁ vākyakaraṇādīpikāyāṁ sphuṭādhikāro nāma dvitīyoddhyāyaḥ ||

Adhyāya III ends f. 50b, A. IV f. 63b.

Adhyāya V ends (f. 72b):—iti śrīmatkeralasatgrāmanivāsi-Nilakaṇṭhācāryeṇa triskandhavidyāpārādīśvanā ṣaṭdarśa-nīpāraṁgatenāśvalāyanasūtreṇa garbha (read Garga?) gotreṇa Rivakalyandajātena Goḷacūḍāmaṇinā asmadanugrahārthe Sundararājapraśnottarākhye granthe pratipāditam tena gati-yogenaiva vibhajya sthiti-dāṇaṁ jñeyaṁ ṣaṣṭhāddhyāyaḥ (f. 73)

prathame dvitīyēddhyāye prāyēnokta iti na punar idam
vyākhyāyate prakṣiptatvāc cāsyāddhyāyasya pañcāddhyā-
yyām api bahava ślokāḥ prakṣiptāḥ samjñite sarve nirastāḥ
śrīmantī purājakāle padavākyapramāṇajño jyotiśśāstraviśa-
rado yatiśvaraḥ pratma (read Padma?) garbha iti prasiddho-
paro brhaspatir ivāsīt tasmād evāsmatpitā prakṣepavyati-
riktam śuddham vākyakaraṇam anyāny api kiñcit adhitavān
śrī - Nṛsiṃhaśiṣyabhūtajyotiśśāstravie - chri - Vāñchayanma-
Bhāradvāja-Varadarāja-tādr̥gvidhakaniṣṭhaputra-Somadeva-
sampradāyaśuddhavākyakaraṇaṁ cāsmakam sampradāyasi-
ddhavākyakaraṇena samam tena etad vyākhyānaprakāra-
ddham yan mūlan tad eva śuddhamūlam iti jñeyam | Sundare-
śakṛte vākyakaraṇasya prakāśane | Somadevādīteddhyāyaḥ
pañcamo laghur iritaḥ | Ananta-Nārāyaṇasūnūṇa punaḥ
kaverakanyātātavāsīnā mayā | prakāśitā vākyakṛtir llaḥgyasi
dviṣeśadevānujighṛkṣayā laghu | iti śrī-Vāñchayanma - śrī-
Raṅganāthaputra-Somadevādītena Sundararājena viracita-
yām vākyakaraṇalaghubhūdikāyām pañcamoddhyāyaḥ | om
śubham astu śrīgurucaraṇāravindābhyām namaḥ | sūryā-
dinavagrahadēvatābhyo namaḥ |

(2)

Astronomical tables, called *Kujādīpañcagrahavākyaṁ*.

F. 1 margin:—kujasya mahāvākyaṁ |

Beginning:—

maṅgalaśrīr bhūsūnuḥ	40
ātmajayīśantanuḥ	80
dṛṣṭo bhūpatir vo naḥ	120
īśāṅganāsaṁpannaḥ	150
bhūmīr girisaṁlagnā	180

F. 14:—kujasya vākyaṁ samāptam || atha budhasya vā-
kyaṁ || F. 27b:—budhavākyaṁ samāptam || F. 28:—atha
guror vākyaṁ || F. 33b:—guruvākyaṁ samāptam || F. 34:—
atha śukravākyaṁ || F. 38b:—bhṛguvākyaṁ samāptam ||
F. 39:—atha śaner vākyaṁ ||

It ends:—nirado rasecchuḥ 348 ravigonirddāsaḥ 378 vā-
kyaṁ 19 dhīraś śaneḥ || munivākyaṁ samāptam || kujādi-
pañcagrahavākyaṁ parisamāptam | om śubham astu etc.

69.

WHISH No. 69 B.

Size: $13\frac{1}{8} \times 1\frac{3}{4}$ in., (1) + 144 + (2) leaves, 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Lalitopākhyāna*, from the *Uttarakhaṇḍa* (*Āyatana-khaṇḍa*?) of the *Brahmāṇḍa-Purāṇa*, in 34 Adhyāyas.

It begins:—astu va śreyase nityaṃ vastu vāmāṅgam aiśvaram | yatas tṛtiyo viduṣān turīyan tat param mahāḥ | Agastyo nāma devaṣīr vedavedāṅgapāragaḥ | sarvasiddhāntasārajño brahmānandadayātmakaḥ | cacārātbhuta hetūni tīrtthāny āyatanāni ca | śailāranyāpagāmukhyān sarvān janapadān api | teṣu teṣv akhilān jantūn ajñānatimirāvṛtān | śīśnodaraparān dṛṣṭvā cintayāṃ āsa tān prati | etc.

F. 2b:—iti brahmāṇḍapurāṇe Hayagrīvāgastyasamvāde lalitākhyāne prathamoddhyāyaḥ ||

F. 9b:—iti śrībrahmāṇḍottare Haya° . . . tṛtiyoddhyāyaḥ ||

F. 35:—iti śrībrahmāṇḍottare . . . vaivāhikotsavo nāma caturdaśoddhyāyaḥ ||

It ends:—ākhyātam etad avadātaguṇāḥ paṭhantas saṃpatpradāyakam apākṛtasarvaduḥkhaṃ | vijñānadiptikalikāṃ lalitāṃ maheśim āsādy te catasa¹ vahanti sadābhīrptim || || iti śrīmatbrahmāṇḍapurāṇottare Hayagrīvāgastyasamvāde lalitākhyāne mantrasādhanaprakārakathanan nāma catuṣṭriṃśoddhyāyaḥ || śrīmahādevyai namaḥ || || samāptaś cāyatanakhaṇḍaḥ || hariḥ om || śubham astu ||

70.

WHISH No. 70.

Size: $9\frac{3}{8} \times 1\frac{5}{8}$ in., (1) + 89 leaves, 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

A manual of rites and prayers connected with the worship of Rudra. The title seems to be *Rudravidhi*. It

¹ The metre requires only two short syllables. Read te vata?

includes the *Pañcāṅgarudranyāsa* of *Bodhāyana* (ff. 30b—33b), and gives (ff. 45—88) the Prayoga for each Mantra of the *Rudrānūvākas* of *Taittirīya-saṃhitā* IV, 5 (*Namakānūvākās*). It is incomplete, as it does not contain the Prayoga for the *Camakānūvākās* (*Taitt.-saṃh.* IV, 7), which we should expect after the *Namakānūvākās*. (See the quotation below.) An entry by Mr. Whish says: "This volume contains the *Atirudraprayōgam*; being an extract of the *Bhāshyam* of the *Yajurvedah*."

It begins:—*atha śrirudra-vidhiḥ | tatra tāvad upayukte tu viniyogādikaṁ cintyate | viniyogo nāmābhisambandhaḥ | sarvaṅgāṅgī bhāvarūpaḥ ekasyaiva māntrasya vidhibalad anekeṣu karmmasv aṅgatvaṁ yasmin karmmaṇi yadāṅga-bhāvaṁ bhajate tadā tasmin karmmaṇi viniyogo jñeyaḥ | evaṁ ca yady api caramāyām iṣṭakāyām juhōtity ādibhi(r) brāhmaṇavākyair agnicayane carameṣṭakāyām ekadaśabhi rudrānūvākair homo vihita iti homākhye karmmaṇi aṅgatvaṁ rudrānūvākānām | etc.*

F. 15:—*atha mahārudra-āhutisaṃkhyā | F. 20:—athāti-rudrāhutisaṃkhyā | F. 30b:—iti sthaṇḍilakuṇḍamaṇḍa-panirmamānādividhiḥ || atha Bodhāyanoktapañcāṅgarudranyāsa-vidhiḥ | F. 33b:—iti pañcāṅgarudranyāsaḥ || atha rudrā-bhiṣekavidhiḥ |*

F. 45:—*atha taittirīyaśākhānusāreṇa namakānūvākāḥ pradarsyante namasteruṇya namo hiraṇyabāhave namas saḥamānāyetyādayaḥ¹ camakānūvākā agnāviṣṇū² jyaiṣṭhyam³ ity ādaya ekādaśa atha namake cāntaravākyānam aprayogaḥ Bhāskarādivinirdiṣṭakāmyadṛṣṭyābhidhāsyate |*

F. 88:—*iti namakeṣu namo rudrebhya⁴ ity asya prayogaḥ | iti namakaprayoga ekādaśanūvākāḥ (sic) || atha pūrvo-kteṣu dakṣiṇe yatnā nirūpyate |*

F. 88b:—*iti dakṣiṇe yatnā | atra nyūnātiriktoktapratyavāyā-jihīṣayā | staumi stamberamādhiśacarmmanirmamānāyāsasaṁ ||*

¹ See *Taitt. Saṃh.* IV, 5, 1 seqq. Read *namas te rudra . . . namas saḥamānāyetyādayaḥ*.

² *Taitt. Saṃh.* IV, 7, 1.

³ *Taitt. Saṃh.* IV, 7, 2.

⁴ *Taitt. Saṃh.* IV, 5, 11, 2.

It ends:—anavaratadhīraddhvāna gambhīragharghara
galābhavaphūtkārabhinnagahvara | guṇārājīvi (read guṇa-
rājīva?) rājamāna dharādhareśa kanyākākāntisāmkrānta
(read kanyākāntisāmkrānta?) nijakalebaraikadeśa | akhila-
jagadadhīśa rānta (read śānta?) maheśa namas te namas
te | śrīgurucarapāravindābhyān namaḥ || om | śubham astu.

71.

WHISH NO. 71.

Size: $18\frac{1}{8} \times 2\frac{1}{8}$ in., (2) + 201 + (5) leaves, from 12 to 15 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish signed 'Tellicherry December 1828'. The Pramāthin year (see below) immediately preceding 1828 is A. D. 1819/20, but the MS. looks older, and may have been written A. D. 1759/60, possibly A. D. 1699/1700.

Scribe: Raghunātha, son of Rāmakṛṣṇa.

Character: Grantha, very small, sometimes difficult to read.

The *Mahābhāratasamgraha*, by *Maheśvara*. Mr. Whish describes it as 'the Sangraha-Bhāratam of Mahēswarah; compleat in eighteen Parvvas'. There are really only 17 Parvas, which are made up in the following way: Parvans I—IX correspond to the usual Pārvans of the Mahābhārata, then follow:

X Gadā-Parvan,

XI Sauptika-Parvan,

XII Aiśika-Parvan,

XIII—XVII Āśvamedhika to Svargārohanika Parvans.

The Strī, Śānti, and Anuśāsana Parvans are not represented. See A. Holtzmann, *Das Mahābhārata*, II, 1 seq., III, 46 seq. R. v. Roth, *Verzeichniss Indischer Handschriften der Kgl. Univ. Bibl. Tübingen*, p. 23.

It begins:—śuklāmbāradharam viṣṇuṃ śaśivarnaṃ catur-
bhujam | prasannavadanan dhyāyet sarvaviṅhnopaśāntaye |
śrīmān paurāṇikas sūtaḥ kadācid raumaharṣiṇaḥ | ugraśravā
nāma puṇyam naimiśāranyam āgamat | varttamāne śauna-
kasya satre dvādaśavārṣike | tatrasīmān munīn sarvān
prāṇamat samprahrṣṭadhīḥ | kathāś citrā śrotukāmā munayas

sūtanandanam | paripapraccha tam sa¹ t¹an papracchus sa
ca kauśalam | abhinandya samāśinās tam āhus saṁśritā-
sanam | kuta ayāsi ko deśas tvayā carita ity api | vipraṇ
sa prāha supritān tatrāgacchan yadrecchayā | sarpasatram
yatra rājā cakāra janamejanah (*sic*) | yā vaiśampayanat tatra
śuśrāva janamejayaḥ | kathās tā Vyāsakathitās tv a[*u*]śrauṣaṁ
bhāratāśritāḥ | parārddhyāni parikramya tīrthāny āyatanani
ca | s[*y*]amantapañcakan nāma tam deśam gatavan aham |
kurūṇāṁ pāṇḍavānāṁ ca sarveṣāṁ ca mahābhītam | bhavatāṁ
vivīdhau (?) tasmād didīkṣur aham āgataḥ | śrotuṁ kim
icchathety uktā munayas sūtam abruvan | pārīkṣitena
Vyāsoktā yā vaiśampāyanāc chrutāḥ | tāḥ kathā śrotum
icchāmo mahābhāratasaṁjñitāḥ | *etc.*

F. 2:—iti śrīmahābhāratasaṁgrāhe Maheśvarakṛte saṁ-
bhavaparvaṇi vaidodaṅkacaritan nāma prathamoddhyāyaḥ ||

F. 10b:—iti śrīmahābhāratasaṁgrāhe duṣyantacaritan
nāma aṣṭamoddhyāyaḥ ||

F. 21b:—iti śrīmahābhāratasaṁgrāhe bakavadho nāma
pañcadaśoddhyāyaḥ ||

F. 26:—iti śrībhāratasaṁgrāhe pañcendropākhyānan
nāma aṣṭādaśoddhyāyaḥ ||

F. 32 (end of the Ist Parvan):—iti śrīmahābhārata-
saṁgrāhe saṁbhavaparvaṇi mandapālacaritan nāma pañca-
vīṁśoddhyāyaḥ ||

F. 44 (end of the IInd Parvan):—iti . . . sabhāparvaṇi
Pāṇḍavadyūtaparājayo nāma aṣṭamoddhyāyaḥ || śrīkṛṣṇāya
namaḥ || sabhāparva samāptam || hariḥ om || hariḥ om ||

F. 54:—iti . . . āraṇyaparvaṇi Nalacaritasamāptir nāma
aṣṭamoddhyāyaḥ ||

F. 81b (end of the IIIrd Parvan):—iti . . . āraṇyaparvaṇi
araṇiharāṇan nāma dvātriṁśoddhyāyaḥ ||

F. 95 (end of the IVth Parvan):—iti . . . virāṭaparvaṇi
uttarābhīmanyuvivāho nāma daśamoddhyāyaḥ || śrīkṛṣṇāya
namaḥ || virāṭaparvaṁ samāptam ||

F. 104 (end of the Vth Parvan):—iti . . . udyogaparvaṇi
rathasaṁkhyāmbopākhyānan nāma daśamoddhyāyaḥ ||

¹ Doubtful reading. Read tam papracchus te?

F. 110b (end of the VIth Parvan):—iti . . . bhiṣmaparvaṇi bhiṣmaśaratalpaśayanana nāma saptadaśoddhyāyaḥ ॥

F. 146 (end of the VIIth Parvan):—iti . . . droṇaparvaṇi droṇavadho nāma aṣṭādaśoddhyāyaḥ ॥ śrīkṛṣṇāya namaḥ ॥ droṇaparvaṇi samāptam ॥

F. 160 (end of the VIIIth Parvan):—iti . . . karṇaparvaṇi karṇavadho nāma ekādaśoddhyāyaḥ ॥ . . . karṇaparva samāptam ॥

F. 169b (end of the IXth Parvan):—iti . . . śalyaparvaṇi saptamoddhyāyaḥ ॥ . . . śalyaparvaṇi samāptam ॥

F. 173b (end of the Xth Parvan):—iti . . . gadāparvaṇi tritīyoddhyāyaḥ ॥ gadāparvaṇi samāptam ॥

F. 176 (XIth Parvan):—iti . . . sauptikaparvaṇi prathamoddhyāyaḥ ॥

F. 178 (end of the XIIth Parvan):—iti . . . aiśikaparvaṇi samāptam ॥ hariḥ om śubham astu ॥

F. 190b (end of the XIIIth Parvan):—iti . . . āśvamedhikaparvaṇi daśamoddhyāyaḥ ॥ . . . āśvamedhikaṇi samāptam ॥

F. 194b (XIVth Parvan):—iti . . . āśramavāsike parvaṇi caturtthoddhyāyaḥ ॥

F. 197 (XVth Parvan):—iti . . . mausalaparvaṇi dvitīyoddhyāyaḥ ॥

F. 198b (XVIth Parvan):—iti . . . mahāprasthānike parvaṇi prathamoddhyāyaḥ ॥

It ends (f. 201):—iti śrīmahābhāratasaṃgrāhe svargārohanike parvaṇi dvitīyoddhyāyaḥ ॥ śrīkṛṣṇāya namaḥ ॥ sītālakṣmaṇabharataśatrughnahanumatsametaśrīrāmacandrāya namaḥ ॥ śrī - umāpataye namaḥ ॥ hariḥ om ॥ śubham astu śrīgurubhyo namaḥ ॥ karakṛtam aparādham kṣantum arhanti santaḥ ॥ pramāthināmasaṃjñāyām śaradī prāpnuvaty api ॥ cāpaṃ haṃse dakṣiṇākhyāyane pakṣe site tathā ॥ aṣṭāvīṃśākhyake hy anhi somavāsarasanyute ॥ svātītārasamāyukte daśamyām minalagnake ॥ śravaṇāt sarvapāpaḥ ॥ paṭhanān muktidaṃ śubham ॥ lekhanāt śrīpradaṃ sammyak mahābhāratasaṃgrāham ॥ Rāmakṛṣṇasya putreṇa Raghunāthena dhīmatā ॥ rāmaabhaktena viduṣā likhitam bhadrām astu vaḥ ॥ kṛṣṇāya vāsudevāya devakīnandanāya

ca | rukmipīṣatyabhāmābhyāṃ sevītāya namo namaḥ | śri-
gurubhyo namaḥ ||

72.

WHISH No. 72.

Size: $12\frac{1}{2} \times 1\frac{5}{8}$ in., (1) + 106 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated December 1828. The MS. may be about 50 years older.

Character: Grantha. The leaves are numbered by letters: ka (= 1), kla, ga . . . ha, la, kṣa (= 35), kya (= 36), khya . . . kṣya (= 70), kra (= 71), klra . . . lra (= 104), kṣra (= 105). This foliation begins from the second leaf.

The *Bṛhatsaṃhitā* of *Varaṇamihira*, or the *Varahasamhitā*, with a Commentary (*Saṃhitāvivṛti*) by *Bhaṭṭolpalu*. A fragment only, extending from III, 1 to XXVI, 8.

It begins:—athādityacāro vyākhyāyate | āśleṣārddhā(d) dakṣiṇam uttaram ayanam raver ddhaniṣṭhādyam nūnam kadācid āsīd yenoktam pūrvasāstreṣu raver ādityasya āśleṣārddhā(d) dakṣiṇam ayanam tathā dhaniṣṭhādyam uttaram ayanam, *etc.*

F. 8:—iti Bhaṭṭolpalaviracitāyām saṃhitāvivṛtī ** ditya-
cāras tṛtīyoddhyāyaḥ |

F. 51:—iti Bhaṭṭolpalaviracitāyām saṃhitāvivṛtīau
śukracāro navamoddhyāyaḥ ||

It ends:—dantair mṇāgā gohayādyāś ca lomnā hemnā
bhūpās sikthakena dvijādyam tadvaśa *** *** ** (blank)
śeṣadravyāny ātmarūpasthitā[nā]ni nāgā hastinaḥ dantair
hanti dantaḥ romnā gohayānyām go (*sic*) ||

73.

WHISH No. 73.

Size: $12\frac{1}{2} \times 1\frac{5}{8}$ in., (1) + 155 + 39 + 30 + (1) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry December 1828'. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *R̥gveda-Prātiśākhya*, by *Śaunaka*, the text (ff. 1—33), followed by the text together with a Commentary, called *Pūrṣadurp̥ti* (ff. 34—155). This MS. and its relation to the MSS. of Uvaṭa's Commentary used by Professor Max Müller in his edition and translation of the *R̥gveda-Prātiśākhya* have been fully discussed by Prof. Eggeling. See *Rig-Veda-Pratiśakhya, das älteste Lehrbuch der vedischen Phonetik. Sanskrittext mit Übersetzung und Anmerkungen herausg. von Max Müller* (Leipzig 1869), Einleitung, pp. 22—32. As Prof. Eggeling states, the name of Uvaṭa is not mentioned in this Commentary, which differs considerably from Uvaṭa's Commentary as known to us, and probably contains an older and more authentic interpretation of the *Prātiśākhya*, than that of Uvaṭa (*l. c.*, p. 23 seq.). A complete collation of the text given by this MS., and an edition of this Commentary would be very desirable, though the MS. is unfortunately incomplete. The text breaks off after XVI, 52 in Prof. Max Müller's edition, while the Commentary only reaches to the end of the tenth Paṭala.

The text begins:—aṣṭau samānākṣarāṇy āditas tatas catvāri sandhyakṣarāṇi | ete svarā iparo dīrghavat pluto-nusvāro vyañjanam vā svarō vā | *etc.*

The text ends (f. 33b):—ā yaḥ paprau viśvāsāṅ ca tā r̥cotra nidarśanam || 52 | gāyatri purauṣṇik catuṣpādam manye dvādaśa || iti chandovicitan prathama āditoṣṭādaśa-paṭalaḥ || hariḥ om |

The Commentary begins (f. 34):—aṣṭau samānākṣarāṇy āditaḥ varṇasamāmuāyasyāditoṣṭākṣarāṇi samānākṣarasam-jñāni veditavyāni | *etc.*

It ends (f. 155):—iti pā(r̥ṣa)davṛttau kramapaṭalan nāma dvādaśam samāptam || śrīguru° *etc.*

(2)

Short treatises, a kind of Appendices to the *Prātiśākhya*, on the *R̥gveda-Saṃhitā*, viz.,

- (1) the *Rksarvaśamānam* by *Nāgadera*, son of *Yajñanārāyaṇa* (ff. 1—5);
- (2) the *R̥gvilāṅghyalakṣaṇa* by the same author (ff. 5—8b);
- (3) The title of this tract (ff. 9—15) is not given;
- (4) *Pudāntulīpinī* (ff. 15—17);
- (5) *Trisandhālakṣaṇa* (f. 17);
- (6) *R̥ksaṃkhyā* (ff. 17b—18);
- (7) *Avanadīpa* (f. 18);
- (8) *Nāntasaṃgraha*, or *Nāntalakṣaṇa*, by *Śeṣanārāyaṇa* (ff. 19—21b);
- (9) *Tāntalakṣaṇa*, or *Tapara*, or *Tāntasaṃgraha* (f. 22);
- (10) *Napararyūkhāna*, a Commentary on No. 8 (ff. 23—35);
- (11) *Taparaṭikā*, a Commentary on No. 9 (ff. 35—39).¹

The first treatise begins:—*praṇamya praṇatābhīṣṭapradātāraṃ patim śrīyaḥ | bahvrcānāṃ subodhāya śam[m]ānaṃ kriyate laghu | viśarjaniya ākārapūrvako ghoṣavatparaḥ | vyañjanasprkeehasaparo lupyate saṃhitakṣaṇe | yeṣu varṇakramāt tāni pravakṣyāmi padāny ahaṃ | nānāpadatvaṃ aṃgyānāṃ* (read *iṃgyānāṃ*?) *pūrvabhāgaḥ tv ava[t]grahaḥ | nimittaṃ gṛhyate yat tat padam evātra lakṣaṇe | prathamāś ca dvitīyāś ca hitvā vargyās traya[h]ś trayaḥ | antasthāś ca hakāraś ca ghoṣavantaḥ prakīrtitāḥ | iti paribhāṣā || etc.*

It ends (f. 5):—*Yajñanārāyaṇākhyasya yajvanah priyasūnūnā śamānaṃ sādhu savyākhyam Nāgadevena nirṃmitam || iti r̥ksarvaśamānam samāptam ||*

Then the *Vilāṅghyalakṣaṇa* begins:—*harīḥ om | śuddha-sphaṭikasamkāśaṃ puṇḍarīkanivāsinaṃ | dātāraṃ sarva-vidyānāṃ hayagrīvaṃ upāśmahe | Yajñanārāyaṇāt sūrer utpannas somayājinaḥ | Nāgadevo vadiṣyāmi vilīṃghyāni padāny ahaṃ | etc.*

It ends (f. 8b):—*proktaṃ yathā tathā vāpi prityā bālakaḥoktivat | mayoktāny r̥gvilāṅghyāni varṇakramata eva tu | vilāṅghyalakṣaṇaślokā aṣṭāṣaṣṭir udīritāḥ | vilāṅghyalakṣaṇam samāptam ||*

¹ Compare the similar treatises on the Black Yajur Veda, No. 25 (a).

The next treatise begins (f. 9):—*ṛtvig yajñeṣu kaṃ viśvaṃ devyā vṛttapurohitau | devaṃ yastho hotṛśabdo ṛtvikśabdo ṛkāravat | marutān tvāraracchevas samudrasyeva varmmanā | asyendretthā sato viṣṇuḥ | pūrveṣu mahimā bhavet | etc.*

It (?) ends (f. 15):—*atrā tadvahethe ye devāso ati vāyo ūti devānām itva vellām varjaṃ ||*

Then begins the *Padāntadīpinī*:—*hariḥ om | bhūteṣopi prasādārtthi yasyābhūtipurāntakaḥ | kāruṇyanidhaye tasmai gaṇādhipataye namaḥ | 1 | maṇiṣiṭeṣu sarveṣu bhāsatān nas sarasvatī | viśvaprakāśini śasvat kumudeṣv iva kaumudī | 2 | ṛgvedapāṭhe Śākalyadṛṣṭe tadvartmanā kṛtiṃ | padāntadīpinīm nāmnā karomy artthānubandhinīm | 3 | . . . ālocya Śaunakaproktāṃ prātiśākhyāṃ prayatnataḥ | vivṛṇomy atimūḍhopi mūḍhānugrahakāṃkṣayā | 5 |*

It ends (f. 17):—*teṣu koṣṭheṣu gaṇite padajāte varāṭakaiḥ pademgyoṣmāntamānān nirṇayo bhavati ddhruvaṃ | śabdāḥ padā bhadhā bhūyad iti sarvaṃ sumanḡalam ||*

Then begins the *Trisandhālakṣaṇa*:—*hariḥ om | trisandhālakṣaṇaṃ | vargaṃ vadet kaścana tañ ca sarve pādaṃ dvitīyasya sa cāpi sarve | sarve punaḥ pūrvavad eva vargaṃ kramaṃ dvitīyasya vadet sa te ca | etc.*

It ends (f. 17b):—*trisandhālakṣaṇaṃ samāptam ||*

This is followed by the two small treatises, the *Rksamkhyā*, ending on f. 18:—*ṛksamkhyā samāptā | hariḥ om ||*, and the *Avarṇadīpa*, which begins:—*guruṃ guṇābdhin nikhilāptavāṇmayam praṇamya saṃsārasamudratārakam | padādyavarṇāvagamāya vacm(y) reām avarṇadīpākhyam aham sulakṣaṇam ||*

Then follow the *Nāntasamgraha*, and the *Tāntasamgraha*. (ff. 19—22b), and Commentaries on these two treatises (ff. 23—39).

F. 19 begins:—*praṇamya garuḍārūḍham harin nīlabhrasannibham | Śeṣanārāyaṇākhyena lakṣaṇam kriyate mayā | etc.* F. 21b:—*iti nāntasamgrahas samāptāḥ ||*

F. 22b:—*ūsyam (?) evaṃ natāntākhyam lakṣaṇam samudiritaṃ | iti taparaṃ samāptam | F. 35:—naparavyākhyānam samāptam || F. 39:—iti tapari(read tapara)ṭikā samāptā ||*

(3)

Some more treatises of the same kind, viz.

(1) *Paribhāṣā* (?) (f. 1);

(2) *Āvarṇīlakṣaṇa* (ff. 1—3);

(3) *Āvarṇīlakṣaṇa* (f. 3);

(4) *Āvarṇīvyākhyāna*, a Commentary on No. 2 (ff. 3b—24);
and

(5) *Āvarṇīvyākhyāna*, a Commentary on No. 3 (ff. 24—30b).

Compare the *Saptalakṣaṇa* above No. 25(a).

F. 1 begins:—*guruṃ guṇābhdhīn nikhilāptavāṇmayāṃ prā-
ṇamya saṃsārasamudratārakam | padādyavarṇāvagamāya
vacmy ṛcām avarṇadīpākhyam ahaṃ sulakṣaṇam | etc.* (like
the 'Āvarṇadīpa' above p. 96, l. 23). But it ends (on the
same page):—*iti paribhāṣā samāptā ||*

F. 3:—*avarṇīlakṣaṇam samāptam || śrīdakṣiṇāmūrttaye
namaḥ ||*

F. 3b:—*āvarṇīlakṣaṇam samāptam ||*

F. 24:—*avarṇīvyākhyānam samāptam ||*

Then the Commentary on the *Āvarṇīlakṣaṇa* begins:—
*ākārasaṃgrahavyākhyām svayam eva karoti ca | asmin
lakṣaṇepi prātipādikagrahaṇam sarvārtham sarvatra | etc.*

It ends:—*ākārādīpadānān tu spaṣṭāya pratipāditam |
yathāmati hṛdi prityādhā(ra)ṃ vidvajjanais sadā || hariḥ om ||
āvarṇīvyākhyānam samāptam || śrīmahātripurasundaryyai
namo namaḥ || ... śrīmahādevyai namo namaḥ ||*

74.

WHISH No. 74.

Size: $12\frac{5}{8} \times 1\frac{5}{8}$ in., (2) + 256 + (1) leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Smṛtimuktāphala*, by *Vaidyanātha Dikṣita* of the
Vādhūla family; Pariceheda I: the *Varṇāśramadharmanirū-
paṇa*. See Burnell, Tanjore p. 134.

It begins:—śuklāmbaradharaṃ viṣṇuṃ śaśivarnaṃ catur-
bhujam | prasannavadanan dhyāyet sarvavighnopaśāntaye ||
amke vihāriṇam anukṣaṇam adriyāyās taṃ kevalam kaḷa-
bham atbhutam āśrayāmaḥ | nityam ya eṣa bahubhir-
nnijasevakānāṃ pratyūhapuñjakabalaiḥ paritoṣam eti | pā-
rāvatividhimukhāvalisaudhapaṅkter nmāyāvihīnajanamā-
nasarājahamsam | yogeśvarair api vimṛśya nijasvarūpā-
vāti (read vāpi?) śvari diśatu me vacasām samṛddhim | śara-
bham upaimi sādhu sevyam sadayam kañcana devatāvi-
śeṣam | ... daśakaṇṭharūpaṃ vande daśasyandana nanda-
nāmi (read °syandanam namāmi?) | Vaidyanāthāddhvarinā-
madāso Vādhūlavamaśajḥ | smṛtimuktāphalan nāma kurute
sārasaṃgraham || uruvistaradharmaśāstravārdher upalab-
dher mmahatā pariśrameṇa | śravaṇeṣu nidhiyatām kim
anyaiḥ smṛtimuktāphalam ekam eva satbhiḥ | kva nu vi-
śakalitan tu dharmmaśāstram kva ca punar ākalan mama
pravṛttiḥ | sa(ka)lamatijuṣas tathāpi santas satatam idaṃ
mama sāhasam sahanatām | tatrādan dharmmapramāṇāni
nirūpyante | Manuḥ | vedokhilo dharmmamūlaṃ | etc.

F. 10b:—atha smṛtikarttīrūpanam | F. 11b:—atha
dharmmadeśāḥ | F. 21b:—atha sṛṣṭiḥ | F. 36:—iti yaja-
nam || atha yūjanam nirūpyate | F. 39:—ity addhyayanam |
athāddhyāpanam | F. 63:—iti dānam | atha pātranirūpa-
nam | F. 78b:—atha kṣatriyadharmmaḥ ||

F. 86:—iti brāhmaṇaśraīṣṭhyam | atha jātivivekaḥ |
F. 111:—iti yajñopavītanirmmāpādi || atha daṇḍadhāraṇam |
F. 149b:—iti snātakadharmmāḥ | atha vivāhaḥ | F. 170:—
atha brāhmaṇādivivāhabhedāḥ | F. 195:—garbhīṇīdharm-
maḥ | F. 196b:—atha vidhavādharmmaḥ | F. 201:—iti
strīdharmmaḥ || gr̥hasthadharmmān āha Dakṣaḥ | F. 209b:—
atha yatīdharmmaḥ | F. 224b:—atha gurvādinirūpanam |
F. 245:—atha bhikṣācaryā |

It ends:—Vyāsaḥ | mokṣāśramam yaś carate yathoktam
śucis saṃ (read san) saṃkalpitabuddhiyuktaḥ | anindhanam
jyotir iva praśāntam ya (read sa) brahmabhāvam śrūyate
(read śrayate) dvijātir iti¹ | iti Vaidyanātha - Dikṣita-

¹ See Mahābhārata XII, 192, 6.

viracite smṛtimuktāphale varṇāśramadharmmanirūpaṇa
nāma prathamāḥ paricchedaḥ || hariḥ oṃ | śṛguraubhyo
namah ||

75.

WHISH No. 75.

Size: $11\frac{1}{2} \times 1\frac{5}{8}$ in., (1) + 79 leaves, 7 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'December 1828.' The MS. may be about 50 years older.

Character: Grantha.

The *Gṛhyavṛtti*, a Commentary on the *Khādīra-Gṛhyasūtra* or *Drāhyāyana-Gṛhyasūtra* of the *Sāmaveda*, by *Rudraskandha*. It is incomplete, ending at the end of III, 4. For other MSS. of this work. see Burnell I. O. p. 56. See also Oldenberg, S. B. E. xxix. pp. 371 *seqq.*

It begins:—athāto grhyākarmamāni | athānantaram | kas-
mād anantaram deva savitar ityādimantravacchākhāddhya-
yanānantaram yattetta nādhītavedasya mantraparijñānāt¹
vakṣyamāṇeṣu vākyeṣu karmmānuṣṭhānayogyatayā pratipa-
tṭum aśakyam atas tadanantaram iti gamyate | *etc.*

The first Paṭala ends (f. 36 b):—pañcamah khaṇḍaḥ ||
iti Rudraskandhakṛtāyāṃ grhyavṛttau prathamah paṭalaḥ ||

The IInd Paṭala (5 Khaṇḍas) ends f. 65.

It breaks off at the end of the 4th Khaṇḍa of the
IIIrd Paṭala:—sthālipākasya pūrṇapātraṃ yathotsāhani-
vṛtyartthaṃ | carutantraprakṛtir ayaṃ homaḥ || tritīyasya
paṭalasya caturtthaḥ khaṇḍaḥ || navamīm daśamīm vānva-
ṣṭakyaṃ || hariḥ oṃ || śubham astu | *etc.*

76.

WHISH No. 76.

Size: $18\frac{5}{8} \times 2$ in., (1) + 132 + (1) leaves, from 9 to 11 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated '5th January 1830 Tellicherry.' The MS. may be about 50 or 80 years older.

Character: Grantha.

¹ Read with Ind. Off. MS.: yatonadhītavedasya mantraparijñānāt.

Four Khaṇḍas of the *Sūtasamhitā* of the *Skanda - Purāṇa*, viz., the *Śivamāhātmyakhaṇḍa* in 13 Adhyāyas (ff. 1—24), the *Jñānayogakhaṇḍa* in 20 Adhyāyas (ff. 24—48b), the *Muktikhaṇḍa* in 9 Adhyāyas (ff. 48b—68b), and 43 Adhyāyas and part of the 44th Adhyāya of the *Yajñavalkyakhaṇḍa* (ff. 68b—132b).

It begins:—gurave sarvalokānām bhiṣaje bhavaroginām |
nidhaye sarvavidyānām | śrīdakṣiṇāmūrttaye namaḥ | aiśva-
ram paramatatvam ādimaddhyāntavarjitaṁ | ādhāraṁ
sarvabhūtānām (a)nādhāraṁ avikriyaṁ | anantānandabodhām-
bunidhim atbhatavibhramam | ambikāpatim iśānam anīśam
praṇamāmy aham || satrāvasāne munayo viśuddhahṛdayā
bhīṣam | naimiṣīyā mahātmānam āgatam Romaharṣaṇam |
dr̥ṣtvā yathārham sampūjya prasannendriyamānasāḥ | pa-
pracchus saṁhitām eṇām Sūtam paurāṇikottamam | evam
pr̥ṣṭo munīśreṣṭhaiḥ Sūtas sarvārthadāyinaṁ | mahādevaṁ
mahātmānan dhyātvā Vyāsaṁ ca bhaktitaḥ | samāhitamanā
bhūtvā vilokya munisattamān | vaktum ārabhate Sūta(h) saṁ-
hitām vedasammitām | śrī-Sūtaḥ | brāhman purāṇam pratha-
mam dvitīyam pātmam ucyate | tṛtīyaṁ vaiṣṇavaṁ proktaṁ
caturtham śaivam ucyate | tato bhāgavatam proktaṁ
bhaviṣyākhyān tataḥ param | saptaman nāradyāṁ ca
mārkkandeyan tataḥ param | āgneyaṁ navamam paścāt |
brahmakaivarttam eva ca | tato laṁgaṁ ca vārāhan tata
skāndam anuttamam | vāmanākhyān tataḥ kaurmnam
matsyaṁ tatparam ucyate | gāruḍākhyān tataḥ proktaṁ
brahmāṇḍan tatparaṁ viduḥ | granthataḥ tu caturllakṣam
purāṇam munipuṁgavaḥ | etc.

F. 24:—iti skānde purāṇe sūtasamhitāyām śivamāhātmya-
khaṇḍe trayodaśodhyāyaḥ ||

F. 132:—iti yajñavalkyakhaṇḍe tricātvarīṁśodhyāyaḥ ||
Sūtaḥ | athātaḥ sampravakṣyāmi dravyaśuddhiṁ samā-
sataḥ | etc.

It breaks off (f. 132b) in the middle of the 44th Adhyāya
with the following words:—śuddhyā[śu a]śuddhavat bhāti
sarīrādes tu cetanaḥ | vyavahāre yathā candro niścalopi
calaty api |

77.

WHISH No. 77.

Size: 12½ × 1½ in., (1) + 190 + (1) leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1829'. The MS. may be about 50 years older.

Character: Grantha.

The *Ratnāpaṇa*, a Commentary, by *Kumārasvāmin*, son of *Mallinātha*, and younger brother of *Kolācala Peddācārya* (?), on *Vidyānātha's Pratāparudra* in 9 Prakaraṇas. Cf. Burnell, Tanjore p. 56 sq., and Wilson-Mackenzie (1882) p. 161.

It begins:—kalyāṇāni karotu kaścana pumān arddhām-gadantāvaḷo gaṇḍābhogavilolupān aliṅgaṇān karṇāncalaiś cālayan | yatpādāmburūhāvalambaśaraṇāḥ pūrve pumāṃsas traya(s) trailokyasthitisargasaṃhṛtividhau nirvigṛhasiddhodyamāḥ | vastukalyāṇadan divyam astu nārīnarātmajam | svopajñam vāṇmayam yasya vihāragrhavedikā | ** vīm (read vāṇīm)¹ kāṇabhujīm ajīgaṇad avāśāsīc ca vaiyyāsikīm antas ta(n)tram aramsta pannagagavikumbheṣu cājāgarat | vācām ācakalad rahasyam akhilam yaś cākṣapādasphurām lokebhūd yadupajñam eva viduṣāṃ saṃjanyajanyaṃ yaśaḥ | [s]triskandhaśāstrajaladhīm cūlukikurute sma yaḥ | tasya śrī-Mallināthasya tanayojani tādṛśaḥ | kolācalapeddāyāryaḥ (read Kolācala-Peddācāryaḥ?) pramāṇapadavākyapārādṛsvā yaḥ | vyākhyātanikhilāśāstrāḥ prasaṅgakarttā ca sakalavidyāsu | tasyānujanmā tadanugrahāptavidyānavadyo vinatāpana-mmraḥ | svāmi vipaścid vitanoti tīkām pratāparudriyarahasyabhettṛīm | puṇyaślokaḡoktiśāṇakaṣaṇād uttejanālam-bhitaṃ saṃjagrāha rasādiratnaṇicayaṃ vidyāvināthaḥ purā | sohan tad vyavahārahetum adhunā kiñcit karomy āpaṇan tatrānugrahamūlyatobhilaṣitaṃ gṛhṇantu dhanyā janāḥ | yady asti gūḍham akhilam śaktyā tat tat prakāśyate | nā-mūlam likhyate kiñcit nānapekṣitam ucyate | atha tatra-bhavān Vidyānāthanāmā mahākavir ālamkāraśāstram āra-bhamāṇaḥ, etc.

¹ See Mallinātha's Introd. to his Comm. on the Raghuvamśa.

F. 46:—iti pratāparudravyākhyāne ratnāpaṇākhyāne kāvyasvarūpaṇ nirūpaṇaṇ nāma dvitīyaṇ prakaraṇaṇ ||

F. 139:—pratāparudravyākhyāne ratnāpaṇākhyāne guṇaṇ nirūpaṇaṇ nāma ṣaṣṭhaprakaraṇaṇ |

It ends:—vistarabhīrubhir uparamyata iti sarvaṇ ava-dātaṇ || iti pratāparudrīavyākhyāne ratnāpaṇākhyāne miśrālaṇkāraṇ nirūpaṇaṇ nāma navamaṇ prakaraṇaṇ || pratāparudrīavyākhyānaṇ samāptaṇ || śrīguru°, etc.

78.

WHISH No. 78.

Size: $12\frac{5}{8} \times 1\frac{5}{8}$ in., 94 + 57 + 86 leaves, 8 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1829'. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Bhāṣyaratnāprabhā*, or gloss on *Śaṅkara's* Commentary to *Bādarāyaṇa's Vedānta-Sūtras*, by *Govindānanda*, with Notes (ff. 1—69). It is incomplete, containing only the portion corresponding to Vol. I, pp. 1—90 in the edition of the *Vedānta-Sūtras*, published in the *Bibliotheca Indica* (Calcutta 1863). In the margin of f. 1 the title '*Tātparyyabodhinī*' is given, and Mr. Whish states (f. 69): "Here ends the *Tātparyyabōdhinī*. This appears to be annotations on the *Sūtra Bhāṣyam* of *Saṅkara Āchāryya*". See below No. 93.

It begins:—yam iha kāruṇikaṇ śaraṇaṇ gato hy arisa-hodara āpa mahat padaṇ | tam aham āśu hariṇ varam āśraye janakajāṇkaṇ ana(n)tasukhākṛtiṇ | Vibhīṣaṇorisa-hodaropity anvayaḥ (1) śrīgaurīyā sakalārthhadan nijapadāṇ-bhojena muktīpradaṇ prauḍhaṇ vighnavanaṇ harantaṇ anaghaśrīduṇḍitūḍāsinaṇ vande carmaṇmakapālikopakaraṇai(r) vairāgyasaukhyāt paraṇ nāstīti pradiśantaṇ antavidhuram śrīkāśīkeśaṇ śivaṇ | pradiśantaṇ upadiśantaṇ | yatkrpāla-vamātreṇa māko bhavati paṇḍitaḥ | vedaśāstraśarīrāntāṇ vāṇiṇ vīṇakāraṇ bhaje | kāmākṣīdugdhapracurasurasu-

tanu¹ prājyabhojyātipūjyāśrigaurināyakābhitprakaṭana - Śi-
varāmāryya-labdh[v]ātmabodhail śrīmat-Gopālagīrbhīḥ pra-
kaṭitaparamādvaitabhāsas[t]mitāsyā - śrīmat-Govindavāṇica-
raṇakamalago nirvṛtohaṃ yathāilīḥ | mokṣapuryyāṃ śrī-
kāñcīyāṃ śrīkāṃakṣyā dattaṃ pāyasam devair api stutaṃ
prājyam sampūrṇam prakṛṣṭājyayuktaṃ vā yat bhojyam
anna(m) tenātipūjyās Śivarāmāyogīnaḥ kiñca śivas cāsau rā-
maś ceti svanāmnā śrigaurināyakayor abhedam prakāṭayanti
tebhyo gurubhyo labdha ātmabodho śrīmat-Gopālasarasvatī-
bhīḥ tair ity artthaḥ Śaṅkaram bhāṣyakṛtaṃ prapamya Vyā-
saṃ hariṃ sūtrakṛtaṃ ca kurve śrībhāṣyatīrtthe parahamṣatu-
ṣṭyai vāgjalabandhaacchidam abhyupāyam () atra bhāṣye, etc.

F. 20:—prathamavarṇakam ||

F. 32:—caturthavarṇakam || prathamāsūtram samāptaṃ ||

It ends:—ātmaniścayāt ān moryyādāyāṃ pramāṭṛtvasya
kalpitātvepi pratyakṣādiviśayāvādhāt prāmāṇ(y)am iti bhā-
vaḥ || om rāmanāmnī pare dhāmni kṛtsnāmnāyasaman-
vayaḥ kāryyatātparyabādhenā sādhitāś śuddhabuddha-
ye || śrīgurubhyo namo namaḥ, etc.

(2)

The *Bahṛcabrahmaṇopaniṣadvivarāṇa*, or *Aitareyopani-
ṣadbhāṣya*, i. e. the Commentary on the *Aitareya-Upaniṣad*,
by *Śaṅkara* (ff. 70—94b). Printed in the Bibliotheca Indica,
vol. VII, Calcutta 1850.

It begins (f. 70):—om parisamāptaṃ karma saḥpara-
brahmaviśayaviññānenaiśā karmmaṇo jñānasahitasya parā
gatir ukthaviññāna[sa]dvāreṇa[no]pasamhṛty etat (read °sam-
hṛtāitat?) satyam brahma prāṇākhyam etc.

It ends (f. 94b):—asmāt lokād utkrammyāmuṣmin loke
sarvān kāmān āptvāmṛtas samabhavas samabHAVat ity upa-
stam (?) iti || iti śrī-Govindabhagavatpūjyapādāśiṣyasya śrī-
matparamahamṣaparivṛjakācāryyasya śrīmac - Chāṅkara-
bhagavataḥ kṛtau bahṛcabrahmaṇopaniṣadvivarāṇam sam-
pūrṇam || gurubhyo namaḥ || aitareyopaniṣatbhāṣyam sa-
māptaṃ ||

¹ For dugdhapracura the metre requires — — — — —. The Edition
reads °dattadugdhapracurasuranuta°.

(3)

The *Kauṣītaka*, or *Śāmbavya Gṛhyasūtra* (ff. 1—23). This is the MS. K. discussed by Prof. Oldenberg in his edition of the Śāṅkhāyana-Gṛhyasūtra. See Indische Studien, vol. XV, p. 4 seq.; Sacred Books of the East, vol. XXIX, p. 6 seq.

It begins:—utthāya prātar ācamyāhar aha svāddhyāyam adhiyātādya no deva savitar iti dve, *etc.* (see Śāṅkhāyana-Gṛhyasūtra I, 4).

F. 12 b, 13:—iti kauṣītakagrhye prathamoddhyāyaḥ ||

F. 19:—iti kauṣītakagrhye dvitīyoddhyāyaḥ || śrīguru°... piṇḍapitṛyajñe aparāṇhe amāvāsyāyām, *etc.*

F. 21:—iti kauṣītakagrhye piṇḍapitṛyajñavidhiḥ ||

The last chapter contains Mantras with accents (the udātta only being marked by the sign ~ placed on the top of the letters), beginning:—āyuṣyaṃ varceśyaṃ rāyāspōśaṃ aūtblidaṃ | idāṃ hiraṇyaṃ vāreccasvaj jaitṛāyā viśatād māṃ || 1 | (See Mantrapāṭha, II, 8; Āśv. Gṛhy. III, 8, 21.)

It ends (f. 23):—priyāṃ mā kuru devēṣu priyaṃ mā brahmaṇe kuru | priyāṃ viśveṣu bhūtēṣu māyi dhehi rucā-rucaṃ || hariḥ om *etc.*

(4)

A metrical Commentary on the *Kauṣītaka* or *Śāmbavya-Gṛhyasūtra* (ff. 24—57). See the preceding number.

It begins (f. 24 = f. 1):—natvā Kauṣītakācāryyaṃ Śāmbavyaṃ sūtrakṛttamaṃ | guhyaṃ tadīyaṃ samkṣīpya vyākhyāsyai bahuviśṛtaṃ | yathākramaṃ yathābodhaṃ pañcāddhyāyasamanvitaṃ | vyākhyātaṃ vṛttikārādyai śrauta-smārttavicaḥṣaṇaiḥ | utthāyoṣasy athāplutya sāndhyaṃ karma samāpya ca | kurvīta nityaṃ svāddhyāyam ārabhyādyān na (*sic*) ity a(r)thaḥ |

F. 43 b (= f. 20 b):—grhye kauṣītakīyesmin etad uttarīyasammatā | vyākhyātā kārikārūpā pūrvāddhyāyasasañcitā (*sic*) || hariḥ om | *etc.*

It ends (f. 57 = f. 34) with the description of funeral rites (the Ekoddiṣṭa Śrāddha begins f. 55b):—dakṣiṇārtthaṇ ca gurave dadyāt sviṣṭakṛtādy atha na (read °kṛdādya-rthena?) śiṣṭakarma samāpyāgnim upatiṣṭheḥ ca sanna-met || hariḥ om *etc.*

(5)

The *Āśvalāyana-Gṛhyasūtra* (ff. 1—29).

It begins:—uktāni vaitāni(kāni) grhyāṇi vakṣyāmaḥ, *etc.*

The first Adhyāya (21 Khaṇḍas) ends f. 12b, the 2nd Adhyāya (10 Khaṇḍas) f. 17, the 3rd Adhyāya (9 Khaṇḍas) ends f. 22b.

The fourth Adhyāya breaks off in the middle of the 12th Khaṇḍa (corresponding to IV, 8 in Stenzler's edition) with the words:—pātraṃ palāśena vapāṃ juhuyād iti vijñāyate | (IV, 8, 18 Stenzler).

(6)

The *Sarvānukramaṇī*, by *Kātyāyana*, divided into eight Aṣṭakas (ff. 30—54). Incomplete.

It begins:—agnin nava Madhuśchandā Vaiśvāmitro, *etc.*

It breaks off after Rv. X, 105:—triṣṭub antyādya gāyatrī vā || 5 || ubhau bhūtām || śrīgurubhyo namaḥ || śrīmahātri-purasundaryai namaḥ || hariḥ om śubham astu śrīgaṇā-dhipataye namaḥ ||

(7)

Lists of words, occurring in the *R̥gveda-saṃhitā*, and offering certain difficulties with regard to Sandhi: apparently a kind of Pariśiṣṭa to the Prātiśākhya (ff. 55—86). In the margin of f. 55 it is wrongly described as *Sarvānukramaṇī*?

It begins (f. 55):—gaṇādhīpan namaskṛtya gurun devīḥ sarasvatīḥ | sandigdhaecchedanāny ukta (read uktvā) vili-khyante padāny atha | ejante ca visargānte pade ei parato yataḥ | viḡrhyā tulyarūpā syāt saṃhitā tatra saṃśayaḥ | ya iḡrā mahyam māmāhe ko no mahyā aditaye yo vo mahyā abhiśanteḥ sakhyāya bra ba bhra ūdhany ūrddhva

ūṣuṇa ūtaye ubhā ūrūnanta dina bhūd ubhā u aṃśave
nakārānte makārānte parayoś ca tavargayoḥ ntanāde śāt
tulyarūpā saṃhitātrāpi saṃśayaḥ | *etc.*

It ends (f. 86b):—kanīyān | tvaṣṭā | avagra pañcadaśa |
satyam ūculḥ | rūpakam | ahāḥ | avenat | raṇan | akṛṇvan |
sindhūn | atiṣṭhan | sukarmamāḥ | dharttāḥ | naḥ | avagra
caturdaśa | iti trīṇi | ṛbhur vibhvaḥ | ṛbhulḥ | agmata |
nta | agriyāḥ | vājāḥ | avagra daśa | iti dve | ānavātaḥ |
śrīr ṇaye | gnaś patnibhiḥ | daivena sindhubhiḥ | ye | rā-
jabhiḥ ||

79.

WHISH No. 79.

Size: $11\frac{7}{8} \times 1\frac{7}{8}$ in. (1) + 31 + 131 + (1) leaves, 8 or 9 lines on
a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1829. The MS. may be about
50 years older.

Character: Grantha, except ff. 1—67b (Parāśara-Smṛti I—IV) which
are in Malayalam.

(1)

The *Śaṅkarācāryacarita*, a Life of Śaṅkara, in 9 Adhyā-
yas.* This seems to be another recension of the work
described under the same title by Burnell, Tanjore p. 96 seq.

It begins:—gaṇeśāya namas tasmai yatprasādavivasvatā |
pratyūhaddhvāntaviddhvaṃsaḥ kriyate bhaktakarmmaṇām |
madīyarasanaṇāraṇge naṭaneṣu samutsukāḥ | eṣā sarasvatī
bhūyāt satām ānandadāyini | samāśritapadāmbhojajanatā-
surapādapaḥ | *etc.*

It ends:—śrīmac-Chaṃkaradeśikasya caritam stotram pra-
bodhapradan nirddagdhākhilapāpa(ca)ndanavipinam saṃ-
kṣiptam etan naraḥ | ye śruṇvanti paṭhanti cādarayutās
sañcintayanty anvaham te labdhvā bhuvi sampadañ ca
sakalām ante labhantemṛtam || iti Śaṃkarācāryyacarite
deśikācāryyasāyujyaprāptir nṃāma navamodldhyāyaḥ || hariḥ
om || ācāryyavilāsas samāptaḥ || om ||

* The author is *Gorindanātha*, according to Prof. Aufrecht.

(2)

The *Parāśarasmṛti* with the Commentary of *Mādhavācārya*, in 12 Adhyāyas.

It begins:—Manuḥ | śrutiṃ paśyanti munayaḥ smaranti
ca tathā smṛtiṃ | tasmāt pramāṇam ubhayam pramitaṃ
bhuvī | yovamanyeta te tūbhe heyaśāstrāśrayo naraḥ | sa
sādhubhir bahiṣkāryyo nāstiko vedanindaka iti | Parāśara-
smṛtāv asya (read asyām?) granthakṛtir vivicyate | dve kāṇḍe
dvādaśāddhyāye ślokā aṣṭonaśaṭśataṃ | etc. (See edition of
the *Parāśarasmṛti* in the Bibliotheca Indica, I, p. 12 seq.)

F. 46:—vedākṣaravicāreṇa śūdraś caṇḍālatām vrajet |
iti | madyaṃ bahuvīdhaṃ . . . agamyā bhāginyādayaḥ |
spaṣṭam anyat | iti mahārājādhirājaparamesvaravaidikamā-
rgapravarttakāśrīvira - Bukkaṇabhūpālasāmmrājyadhura-
ndharasya Mādhavāmātyasya kṛte Parāśarasmṛtivyākhyāyā
Mādhaviyavyākhyāyās saṃgrāhe prathamoddhyāyaḥ || śivāya
namaḥ ||

Adhyāya II ends f. 49, A. III f. 58b, A. IV f. 67b,
A. V f. 70, A. VI f. 78b, A. VII f. 84b, A. VIII f. 93b,
A. IX f. 99b, A. X f. 108, A. XI f. 119b.

Adhyāya XII ends (f. 131):—yathāddhyāyanakarmamāṇi
dharmmaśāstram idan tathā | adhyetavyaṃ prayatnena niya-
taṃ svargagāminā || iti śrīmahārājādhirājaparamesvara-
vaidikamārgapravarttakāśrīvira-Bukkaṇa-Mādhavāmātyasya
kṛtau Parāśarasmṛtivyākhyāyām Mādhaviyākhyāyām dvā-
daśāddhyāyaḥ | karakṛtam aparādham kṣantum arhantu
santaḥ || śrīmahātripurasundaryyai namo namaḥ || hariḥ oṃ ||

80.

WHISH No. 80.

Size: $12\frac{1}{2} \times 1\frac{7}{8}$ in., (1) + 196 + (1) leaves, 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1829.' The MS.
may be about 50 years older.

Character: Grantha.

The *Haribhaktisudhodaya* from the *Nāradiya-Purāṇa*,
with a Commentary, in 20 Adhyāyas.

It begins:—śuklāmbaradharaṃ viṣṇuṃ śaśivarnaṃ catur-
bhujam | prasannavadanan dhyāyet sarvavighnopaśāntaye ||
gurave sarvalokānāṃ bhiṣaje bhavarogipāṃ | nidhaye sar-
vavidyānāṃ śrīdakṣiṇāmūrttaye namaḥ | yasya bhāvanayā
daityas tatāra bhavasāgarāṃ | dustaran tad ahaṃ vande
nārasimham mahat paraṃ | sakalasañcitan duritasamptati-
śamanadvāraḥkaprūpīsitaparīsamāptiphalakaparadevatānu-
ddhyānalakṣaṇam maṅgaḷam anuṭiṣṭhati | ekaṃ yaj jana-
yatīti || ekaṃ yaj janayatīti | ekaṃ yaj janayaty anekatanu-
bhṛtsasyānny ajasraṃ mitho bhinnākāraguṇāni kaiścid api
vā noptan na siktaṃ jalaiḥ | kālenāpi na jiryate huta-
bhujā no dahyate klidyate nātbbhis tat sakalasya bijam
aniśaṃ brahmābhiyan dhimahi ||

F. 10b:—iti śrīharibhaktisudhodaye savyākhyāne pratha-
moddhyāyaḥ ||

F. 105b:—iti śrīharibhaktisudhodaye mahāpurāṇe savyā-
khyāne ekādaśoddyāyaḥ ||

It ends:—Śaunakādīn naimiṣiyan brahmasūnus tirodadhe ||
brahmasūnur Nāradaḥ || etan Nāradyapurāṇaśravaṇaka-
thanayoḥ phalam āha ya idam iti | ya idam śruṇuyān
nityaṃ haribhaktisudhodayaṃ | kathayed vā sa pāpaughair
mmukto mokṣaṃ ca gacchati || śaktyaddhyātmake tat asakṛt-
śravaṇādīnoktasādhanaadvārā mokṣas siddhyatīti sarva(m)
samañjasam || iti śrīharibhaktisudhodaye mahāpurāṇe savyā-
khyāne viṃśoddyāyaḥ || śrīkṛṣṇāya namaḥ || etc.

81.

WHISH No. 81.

Size: $12\frac{1}{2} \times 1\frac{1}{2}$ in., (1) + 110 + 86 + (1) leaves, 8 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated '5th January 1830 Tellicherry.'
The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Vedāntasāra*, or *Vedāntasāraprakaraṇa*, by *Sadā-
nanda* (ff. 1—17).

It begins:—on namo nṛsiphāya | akhaṇḍam sauccidāna-
dam avāṇmanasagocaram | ātmānam akhilādhāram āśraye-
bhiṣṭasiddhaye | arthhatopy advayānandān atī[n]tadvaita-
bhānataḥ | gurūn ārāddhya vedāntasāra(m) vakṣye yathā-
mati | vedānto nāmopaniṣat pramāṇan tadupakāṛiṇi śāri-
rakasūtrādīni ca | *etc.*

It ends (f. 17b):—vimuktaś ca vimucyate ity evam ādi
śruteḥ || iti paramahaṃsaparivṛājakācāryya-Sadānandakṛtau
vedāntasāraprakaraṇam samāptam || śrīgurucaraṇāravindā-
bhyān namo namaḥ ||

(2)

The *Pañcadaśī*, or *Pañcadaśaprakaraṇa* (*Citrādīpa* *etc.*),
by *Vidyāraṇya Tīrtha* (ff. 18—110).

See No. 58.

It begins (f. 18):—yathā citrapaṭe dṛṣṭam avasthānān
catuṣṭayam | paramātmāni vijñeyan tathāvasthācatuṣṭayam |
yathā dhauto ghaṭṭitaś ca lāñchito rañjitaḥ paṭaḥ (i) cidan-
taryyāmisūtrātmā virāṭ cātmā tathocyate | *etc.*

F. 34:—iti śrīparamahaṃsaparivṛājakācāryyaśrī - Vidyā-
raṇyamunivaryyaviracitaṃ citradīpākhyam prakaraṇam
sampūrṇam || śrīlakṣmīnṛsiphāya namaḥ ||

F. 56:—iti śrīmatparamahaṃsaparivṛājakācāryya - śrī-
Vidyāraṇyatīrthamunivaryyena viracitaṃ kūṭasthadīpa-
khyam prakaraṇam sampūrṇam ||

The *Dhyānadīpa* ends f. 65, the *Nāṭakadīpa* f. 66b, the
Tattvaviveka f. 70, the *Pañcabhūtaviveka* or *Mahābhūta-
viveka* f. 76b, the *Pañcakośaviveka* f. 79b, the *Jīvadvaita*
f. 85, the *Mahāvākyaviveka* f. 85b, the *Brahmānanda* (in
five *Adhyāyas*) f. 110.

It ends:—tatvamos saṃgatau satvaram dvaitapārokṣya-
varjitaṃ viruddham | dasatyāgāt pūrvabodho pariṣyate(?) ||
hariḥ om | śrīgurubhyo namaḥ ||

(3)

The *Pratyabhijñānaśākuntala*, or *Abhijñānaśākuntala*, by
Kālidāsa, in 7 Acts.

It begins:—yā sṛṣṭis sṛṣṭur ādyā vahati | *etc.*

The Prākṛit passages differ somewhat from our editions, and are followed by a Sanskrit version. The following are the two first speeches of the Naṭī:—*ama iam hmi | āryya iyam asmi |* and:—*suvihiḍampaoḍāe amamsa na kiṃ vi parihāvaṃsidi | suvihitaprayogatayā āryyasya na kimapi parihāpayiṣyati |*

F. 13b:—*iti pratyabhijñānaśākuntale prathamomkaḥ ||* The Viḍūṣaka's speech at the beginning of the 2nd Act begins:—*hā hadohmi | eamsa miaāsilamsa ramṇo vayamsa-bhāveṇa | hā hatosmi | etasya mṛgayāsilasya rājño vayasya-bhāvena | aam miaa aam varāho | etc.*

The 2nd Act ends f. 23b, the 3rd Act f. 33b, the 4th Act f. 47, the 5th Act f. 57, the 6th Act f. 75.

It ends:—*iti pratyabhijñānaśāku(ṇṭa)le saptamomkaḥ | hariḥ om || śṛiguru° . . . || Śākuntalam samāptam |*

82.

WHISH No. 82.

Size: $11\frac{1}{4} \times 1\frac{3}{4}$ in., (1) + 89 [really 90, as 31 is double] + (1) leaves, 11 or 12 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated '5th January 1830 Tellicherry.' The MS. was either written for Mr. Whish in the Virodhin year (see below) corresponding to A. D. 1829/30, or perhaps in A. D. 1769/70.

Scribe: Raghunātha, son of Rāmakṛṣṇa.

Character: Grantha.

The *Sāhityasarvasva*, a Commentary on *Kālidāsa's Abhijñānaśākuntala*, by *Śrīnivāsacārya*, son of *Timmaya Ārya*, of the *Vaiḥṇasa* family.

It begins:—*lakṣmīm vas sutarān tanotu madhukṛlla-kṣmīmukhāmbhoruho bhaktābhiṣṭavarapradānanipūṇaś Śe-ṣādricūḍamaṇiḥ | . . . Vaiḥṇasānvayapayodhimṛgā(ṇ)kamū-rtti śṛikausīko vijayate khalu Timmayākhyah | tasya putrosti vidyānām svayaṃvarapatir mmahān | anvartthanāmā vikhyāta-Śrīnivāsagunākaraḥ | (yaṃ) Śrīnivāsam akhilāgamasāra-sindhukunibhotbhavaṃ budhajanāḥ parikṛttayanti | sohaṃ vicāryya bharatādimunipraṇītaṃ śāstraṃ kavīndraracitāni*

ca nāṭakāni | nyāyam Phaṇḍraphaṇṭiṅ ca kapinjalaṅ
ca¹ Kāṇādatantram atha Jaiminīnā kṛtāṅ ca | ṭikānta
(read ṭikāṁ karomi?) viduṣāṁ paritoṣaṇāya śākuntalasya
Phaṇṣailapatelḥ prasādāt | vyākhyāne kalpīte kiñcit nūtanam
nātra kutracit | pūrvasūribhir ukteṣu sārān uddhṛtyācamate
(read °badhyate?) | etāṁ sajjanaraṇjanakṣamagunopetā-
maghāṁ ṭikāṁ yatnavatā mayā viracitāṁ, *etc.*

F.30:—iti śrīramaṇa-Veṅkaṭeśacaranāmbujasamārādhaka-
Timmayāryyaputreṇa sakalalakāpakuśalena Vaiḥāṇa(sa)ku-
lāvataṁsena Śrīnivāsācāryyēṇa viracite prauḍhavedye sāhitya-
sarvasvasamākhyāne Śākuntalāvyākhyāne prathamomkaḥ ||

It ends:—iti śrīramaṇa-Veṅkaṭeśacaranāmbujasamārā-
dhaka-Timmayāryyaputreṇa sakalalakāpakuśalena Vai-
khāṇasakulāvataṁsena Śrīnivāsācāryyēṇa viracite prauḍha-
vedye sāhityasarvasvasamākhyāne Śākuntalāvyākhyāne
saptamomkaḥ || śrīgurubhyo namaḥ || ... ānandavallīsameta-
śrīcandramauleśvarasvāmīśahāya || ... śākuntalāvyākhyānam
samāptam ||

virodhisamjñāṁ samprāpte hāyane mārṅgaśīrṣake | māsi
hy āśleṣasamjñāyān tārakāyāṁ kṛter(?)dine | tithau pañ-
camasamjñāyāṁ Rāmakṛṣṇasya sūnūnā Raghunāthēna vi-
duṣā likhitam bhādrām astu vaḥ || hariḥ om *etc.*

83.

WHISH No. 83.

Size: 19½ × 1½ in., (5) + 174 + 2 + (4) leaves, 8 or 9 lines on
a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 'August 1830 Tellicherry'.
The MS. seems to be fairly old, 17th or 18th century.

Character: Grantha.

Injuries: The MS. has been damaged by insects on ff. 17—32
(f. 24 seriously), 34—37 (seriously), 43—45, 79—80, 102—106 (f. 103
seriously), 112—115, 150—154 (seriously), and 168—169.

The *Śatadūṣaṇī*, by Veṅkaṭanātha, in 66 chapters.
Mr. Whish describes it as the 'Xata-Dūṣiṇī; or refutation

¹ For ca kapinjalaṅ ca read Kapilasya tantram?

of the Uttara Mīmāṃsā'. According to Aufrecht CC. p. 630 (see Mitra-Bikaner p. 519; Hall p. 112) it is 'directed against the Sāṃkhya doctrine'. See also Hultsch II, p. 145 sqq. (No. 1532).

It begins:—śrīmān Vemkaṭanāthāryyaḥ kavītārkkika-kesarī | vedāntācāryyavaryyo me sannidhattām sadā hr̥di | samāhāras sāmnam pratipadam ṛcān dhāma yajuṣā(ṃ) layaḥ pratyūhānām laharivitātir bodhajaladheḥ | kathādarppakṣubhyatkalikathakakolāhalabhavam hara tvan tad dhvāntam hayavadanahelāhalalahalaḥ | idam prathamāsambhavatkumati-jālakūlaṃkaṣā mṛṣāmataviṣṇalajvalitajivajivātavaḥ | kṣaranty amṛtam akṣayam yatipurandarasyoktayaś cirantana-sarasvaticikurabandhasairandhrikāḥ | prācīm upetya padavīm yatirājadr̥ṣṭām yat kiñcid anyad api vā matam āśrayantaḥ | prājñā yathoditam idam śukavat paṭhantaḥ pracchanna-bauddhaviyaye parito yataddhvam | pādāhaveṣu nirbhattum vedamārgavidūṣakān | prayujyatām śaraśreṇī niśitā śatadūṣaṇī | tatra tāvac chāstrārambhe | *etc.*

F. 3:—iti kavītārkkikaśiṃhasya sarvatantrasvatantrasya śrīmad-Vemkaṭanāthasya vedāntācāryyasya kṛtiṣu śatadūṣaṇyām brahmaśabdavṛttyanupapattivādaḥ prathamah ||

F. 38b:—iti śatadūṣaṇyām nirviśeṣaviṣayanirvikalpaka-bhāṃgavāda ekādaśah ||

F. 64b:—iti śatadūṣaṇyām samvidanutpattidūṣaṇavāda ekaviṃśah ||

F. 95:—iti . . . ātmādvaitabhāvaṣ ṣaṭtriṃśah ||

F. 128:—iti . . . vikalpāpramāṇyabhamgoṣṭhacatvāriṃśah ||

It ends:—na cāsti samvāda iti darsitam iti || iti kavītārkkikaśiṃhasya sarvatantrasvatantrasya śrīmad-Vemkaṭanāthasya vedāntācāryyasya kṛtiṣu śatadūṣaṇyām advaitimate sūtrasvārasya bhāṃgaṣ ṣaṭṣaṣṭitamah || hariḥ om śrimate vedāntagurave namaḥ śrīkavītārkkikaśiṃhamahāgurave namaḥ ||

Then follow three pages, containing some fragment of a Vedāntic treatise, beginning:—jñānānandaguṇopetam jñānānandamayam mahah | *etc.*

84.

WHISH No. 84A.

Size: $14 \times 1\frac{1}{2}$ in., (2) + 134 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Cadroor 1827'. The MS. may be about 50 years older.

Character: Grantha.

The *Mahābhārata*, Parvan v: The *Udyoga Parvan*, Adhyāyas 1—94.

It begins:—Vyāsaṃ Vasiṣṭhanaptāraṃ Śakteḥ pautram
akalmaṣaṃ | Parāśarātmajaṃ vande Śukatātan taponidhiṃ |
Janamejayaḥ | vṛtte vivāhe hṛṣṭātmā yad uvāca Yudhiṣṭhiraḥ |
tat sarvaṃ kathayasveha kṛtavanto yad uttaraṃ | Vai-
śampāyanaḥ | kṛ: **** (blank) kurupravirās tathābhīmāyor
mmuditās sapakṣāḥ | viśrāmya catvāryy uṣasi pratitās
sabhāṃ virāṭasya tatobhijagmuḥ | *etc.*

F. 133b:—ity udyogaparvaṇi trinavatitamodhyāyaḥ ||
Vaiśaṃ | tam bhuktavantam, *etc.* (v, 92 in Bombay edition).

It breaks off with the words:—sarvadhā hi mahābāho
daivair api durutsahaḥ | prabhā (v, 92, 28 Bombay).

85.

WHISH No. 84B.

Size: $13\frac{1}{2} \times 1\frac{1}{2}$ in., (2) + 208 + (2) leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry August 1830'. The MS. is of the same date as No. 84.

Character: Grantha.

The *Mahābhārata*, Parvan v: The *Udyoga-Parvan*, Adhyāyas 41—198 (the end of the Parvan).

It begins:—Dhṛtarāṣṭraḥ | anuktaṃ yadi te kiñcit vācā
vidura vidyate | dharmmaṃ śūsṛṣate brūhi vicitrāṇi
vibhāṣase | *etc.*

F. 77:—iti śrī-udyogaparvaṇi caturṇavatitamodhyāyaḥ ||
Vaiśaṃ | vidurasya vaca śrūtvā praśṛitaṃ puruṣottamaḥ | iti

hovāca bhagavan vacanam madhusūdanah | śrīkṛṣṇah | yathā
brūyān mahāprājño, *etc.* (v, 93 Bombay).

It ends:—vādayanti sma samhr̥ṣṭās sahasraśataśo narāḥ ||
ity udyoge mahābhārāte śatasahasrikāyām samhitāyām
udyogaparvaṇi pāṇḍavayuddhasannāho nāmāṣṭānavatiśata-
tamoddhyāyah || mātṛkādoṣato vātha likhitur ddoṣatotha-
vā | nyūnātiriktako granthas samśoddhyas satbhir aṅjasā ||
hariḥ om, *etc.*

86.

WHISH No. 85.

Size: $12\frac{1}{8} \times 1\frac{7}{8}$ in., (1) + 81 + 16 + (2) leaves, 8 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1830'. The MS. may
be about 50 years older.

Character: Grantha.

(1)

The *Chandogamantrabrāhmaṇabhāṣya*, a Commentary on
the *Mantra-Brāhmaṇa* or *Mantra-Purāṇa* of the *Sāmaveda*,
by *Sāyaṇa*, in 2 chapters. This is MS. 'C', used by Dr.
Heinrich Stönnner for his edition of the *Mantrabrāhmaṇa*
(Inaugural-Dissertation zur Erlangung der Doctorwürde),
Halle a. S. 1901.

It begins:—praṇipatyā gurūn ādyān vedavedārtthako-
vidān | yatprasādena jānanti pravaktum māḍṛṣā api | sadā
samatvavaiṣamyanirābādhatvāhetubhiḥ | ccha(read cchā)-
ndogyamantrabhāṣyaṃ vai Guṇaviṣṇor vidhāsyate | ahaṃ
padyaviśālārtthapramāvāktyoptivīsvataḥ¹ | tathāpy āśraya-
saundaryyā(j) janomuṣmin prapaśyatu | aditenumanyasvety
ādi | yajustrayaṃ pariṣecane viniyuktaṃ adityādidēvatākāṃ
aditir devatā sāpi sarvatra karmmany anujñānan dāsyati | *etc.*

F. 41b:—vedārtthasya prakāśena tamo haddi vākaraḥ su-
sthīrām anugr̥hātū (*sic*) vidyātīrtthamaheśvaraḥ | śrīmadrā-
jarājaparamēśvaravaidikamārgapravarttaka - śrīvīra - Bukka-
bhūpālasā(mrā)jyadhurandhareṇa Sāyaṇāryyaviracite Mā-
dhaviye vedārtth[y]aprakāśe sāmabrāhmaṇabhāṣye mantra-
parvaṇi prathamoddhyāyah || yasya niśvasitā vedā, *etc.*

¹ Stönnner reads: yady api śāstrārthapramāvāktyoptiviplavaḥ.

It ends:—vedārtthasya prakāśena tamo hārdan nivāra-
yan | pūjyāmaś caturo vedān vidyātīrtthamuniśvaraṃ || iti
śrīmatrājādhirājapārameśvaravaidīkamārgapravarttakāśrīvi-
ra-Bukkabhūpālasāmmrājyadhurandhareṇa Sāyaṇācāryyeṇa
viracite Mādhaviye vedārtthaparakāśe cchandogamantra-
brāhmaṇabhāṣye mantraparvaṇi dvitīyapāṭhake saptamaḥ
khaṇḍaḥ || śrīgurucaraṇā° etc.

(2)

The *Mantraparvan*, or *Mantrapāṭha*, or *Mantra-Brāhmaṇa* of the *Sāmaveda*, in 2 Paṭalas, containing the Mantras prescribed by the *Gobhila-Gṛhyasūtra*. See Dr. Stönnner's Dissertation, p. xi.

It begins:—deva savitaḥ pra suva yajñam pra suva
yajñapatiṃ bhagāya divyo gandharvaḥ ketapūḥ ketan naḥ
punātu vācaspatir vācan na svadatu, etc.

It ends:—pra ṇu vocaṇ cikituse janāyā (*sic*) mā gām anā-
gām adhitām (read aditim?) vadhiṣṭa om utsṛjatā || man-
tra[m]parvaṇi dvitīyaḥ pāṭha(h) samāptaṃ || hariḥ | man-
trapāṭha samāptaṃ ||

87.

WHISH No. 86.

Size: $13\frac{5}{8} \times 1\frac{3}{4}$ in.. (2) + 69 [really 68, as f. 68 is missing] leaves,
9 lines on a page.

Material: Palm leaves.

Date: Probably end of 18th century.

Character: Grantha.

The *Mahābhārata*. Fragment of the *Droṇa-Parvan* (VII),
Adhyāyas 1—34.

It begins:—om Sañjayaḥ | tam apratimasatvaujobalavir-
yyaparākramaṃ | hatan devavratam śrutvā pāñcālana
śikhāṇḍinā | etc.

F. 67:—iti droṇaparvaṇi dvātriṃśoddhyāyaḥ || dvitīyopa-
hāras samāptaḥ ||

It breaks off in the middle of Adhyāya 34 with the
words:—śīśunaikena samare dviṣaṭsainyāni vai mayā | adya

drakṣyanti rājānaḥ kālyamānāni sampaśaḥ | Yudhiṣṭhiraḥ |
 evan te bhāṣamāṇasya balaṃ saubhadra varddhatām | yas
 tvam utsahase bhettuṃ droṇānikam su. See VII, 35,
 26—29.

88.

WHISH No. 87.

Size: $15 \times 2\frac{1}{4}$ in., (1) + 129 + (2) leaves, on an average 14 lines
 on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated '1829' and 'June 3rd 1831
 Tellicherry.' The MS. was probably written A. D. 1792. See No. 103.

Character: Grantha, very small.

The *Śivarahasya-Khaṇḍa*, from the *Śaṅkarasaṃhitā* of
 the *Skanda-Purāṇa*. Vol. I, containing the *Sambhava-
 Kāṇḍa* in 50 Adhyāyas (ff. 1—53), the *Āsura-Kāṇḍa* in
 15 Adhyāyas (ff. 53—74), the *Vīramāhendra-Kāṇḍa* in
 7 Adhyāyas (ff. 74—84b), and the *Yuddha-Kāṇḍa* in
 35 Adhyāyas (ff. 85—129b).

For Vol. II, see No. 103 (Whish No. 102).

It begins:—omkāranilayan devaṃ gajavaktraṃ catur-
 bhujam picaṇḍilam ahaṃ vande sarvavighnopaśāntaye | . . .
 purā kāñcyāṇ catu(r)vaktraḥ tatāpa paraman tapaḥ | sraṣṭu-
 kāmāḥ prajāś sarvāḥ kṛpayā parameśituh | tasmin mahe-
 śācāraṇapāricaryyāparāyaṇe | munayaḥ katicit punye sthitvā
 gārhaṣṭhya uttame | *etc.*

F. 1b:—om ity ādimahāpurāṇe śrīskānde śaṅkarasaṃ-
 hitāyāṃ śivarahasyakhaṇḍe saṃbhavakāṇḍe sūtamunisam-
 vādo nāma prathamoddhyāyaḥ ||

F. 53:—om ity ādimahāpurāṇe śrīskānde śaṅkarasaṃ-
 hitāyāṃ śivarahasyakhaṇḍe saṃbhavakāṇḍe pañcāśoddhyā-
 yaḥ || śivāya namaḥ || hariḥ om saṃbhavakāṇḍas samāptaḥ ||

F. 74:—om ity . . . śivarahasyakhaṇḍe āsurakāṇḍe pañca-
 daśoddhyāyaḥ || āsurakāṇḍas samāptaḥ ||

F. 84b:—om ity . . . śivarahasyakhaṇḍe vīramāhendrakā-
 ṇḍe saptamoddhyāyaḥ || śrīsāṃbāya parabrahmaṇe namaḥ ||
 on tat brahmārpanam | om śubham astu vīramāhendrakā-
 ṇḍas samāptaḥ ||

It ends (f. 129b):—om ity ādimahāpurāṇe śrīskānde śaṃkarasaṃhitāyāṃ śivarahasyakhaṇḍe yuddhakāṇḍe śūrapatmasaṃhāro nāma pañcatīṃśoddhyāyaḥ || . . . yuddhakāṇḍasamāptaḥ || yādṛśaṃ pustakaṃ dṛṣṭvā | etc.

89.

WHISH No. 88.

Size: $11\frac{1}{4} \times 1\frac{3}{8}$ in., (2) + 84 + (15) + 108 + (6) leaves, 9 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1830.' The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Pratāparudrayaśobhūṣaṇa* (or *Pratāparudra*, or *Pratāparudriya*), by *Vidyānātha*. It is incomplete, ending at the beginning of the chapter on *Arthālaṃkāras*.

It begins:—vidyākairavakaumudīm śrutiśīrassimantacūḍamaṇin dārān patmabhuvās trilokaḥ | jananiṃ vande girān devatām | yatpādābjanamaskriyās sukrītinām sārāsvataprakriyābījanyāsabhūvo bhavanti kavītānāṭyaikajīvātavaḥ |

F. 8:—iti śrī-Vidyānāthakṛtau pratāparudrayaśobhūṣaṇe alaṃkāraśāstre nāyakaprakaraṇaṃ samāptaṃ ||

F. 84:—iti Vidyānāthakṛtau vīrarudrayaśobhūṣaṇe śābdālaṃkāraprakaraṇaṃ || athārtthālaṃkārah |

It breaks off (f. 84b) with the words:—upamānopameyasādhāraṇadharmmasādṛśyapratipratipādakānām prayoge pūrṇa | See f. 74b in the lithographed edition of the *Pratāparudriya* (published at Poona 1849, Śāke 1771).

(2)

The *Śivārcanaśiromaṇi*, a manual of Śaiva worship, by *Brahmānandanātha*, a pupil of *Lokānandanātha*, composed by order of *Aṃṛtānandanātha* (complete?) in seven Ullāsas.

It begins:—santi śreyāṃsy anekāni janānāṃ yatprasādataḥ | mātāṃgavadanaṃ vande devīm tripurasundarīm | yasya svātmāvabodhodayavigatamahāmohagāḍhāṇḍhakārās sanmārgan darśayantaḥ khalu caraṇajuṣāṃ santi cānte vasaṇtaḥ | satyaṃ brahmeti dehādy akhilam idam asad veti śāntāvadanta śrī-Lokānandanāthaṃ guruvaram anīṣaṃ bhāvaye sām̐bamūrttiṃ || ... Amṛtānandanāthasya niyogāt tasya dhimataḥ | śrī-Brahmānandanāthoḥaṃ hitāyālpadhiyāṃ api | śrī-Lokānandanāthasya śiṣyavargapurogamaḥ | tantrāṇy ālokya sarvāṇi kulārṇavamukhāni ca | ārabhe vi-staraṃ karttuṃ śivārccanaśiromaṇīm | śāntās santas samīkṣyaitat santu santuṣṭamānasāḥ | sād̐hako rajanīturyyayāmē vibuddhvā cāvaśyakam kṛtvā hastau pāḍau ca prakṣālyācāmya | svāsane samupaviśya pūjāmūrtter nnirmmālyam visarjya prakṣālyā | etc.

F. 15:—iti śrī-Lokānandanāthaśiṣyeṇa Brahmānandanāthena viracite śivārccanaśiromaṇau prathamollāsaḥ ||

The 2nd Ullāsa ends f. 30b, the 3rd Ullāsa f. 45, the 4th U. f. 60, the 5th U. f. 82, the 6th U. f. 98b.

It ends (or breaks off with?):—ehy ehi vāruṇi devi mama siddhiṃ kuru priye | apavitraṃ parityajya sād̐hake siddhim arpaya | sarvapātramāye devi sudhārūpe namostu te |

90.

WHISH No. 89.

Size: $13\frac{5}{8} \times 1\frac{7}{8}$ in., 97 leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1830.' The MS. may be about 50 years older.

Character: Grantha.

The *Adhikaraṇaratnamālā*, by *Bhūratīrtha*, incomplete. Printed under the title *Vyāsād̐hikaraṇamālā* at the end of vol. II of P. Rāma Nārāyaṇa Vidyaratna's edition of the Vedānta-Sūtras (Bibliotheca Indica, 1863).

It begins:—praṇāmya paramātmānaṃ vidyātīrthasvarūpiṇaṃ | Vayyāsiki (read Vaiyāsiki) nyāyamālā ślokaḥ saṃgrhyate sphuṭaṃ | prāripsitasya granthasyāvighne(na) pa-

risamāptaye | pracayagamanāya śiṣṭācāraparipālanāya ca[ra]
viśiṣṭeṣṭadevatātātvaṃ gurumūrttyupādhiyuktamanaskṛtya
(read °aṃ namaskṛtya) granthaṃ pratijānīte praṇamyeti
Vyāseṇa proktā Vaiyyāsikī | *etc.*

F. 3b:—tatra śāstrasya prathamam sūtram || athāto
brahmajijñāsā || prathamādhikaraṇam āracaya(ti), *etc.*

F. 12:—prathamasyāddhyāyasya prathamah pādah | vā-
sudevāya namaḥ || sarvatra siddhopadeśāt ||

Ff. 28b, 29:—iti śrīmatparamahamṣaparivrājakācā(r)yya-
Bhāratitīrtthapraṇitāyām adhikaraṇaratnamālāyām pratha-
māddhyāyasya caturthapādah ||

It breaks off after the 7th Adhikaraṇa in Adhyāya IV,
Pāda 2 with the following words:—saptamā + ti | jñasya
vāgādaya svasvahetau līnāḥ | parethavā agniṃ vāg ity
ādiśāstrāt svasvahetuṣu tallaya(h) | nadyabdhilayasāmyokter
vidvaddṛṣṭyā layaḥ pare | anyadṛṣṭiparaṃ śāstram gniṃ vāg
ity udāhṛtaṃ tatvajñāni no vāgādayaḥ prāṇa viliyamānāḥ
prāṇisvikeṣu kāraṇeṣu viliyante na tu mahātmani yatrāśya
puruṣasya mṛtasyāsti vāg apy eti vātaṃ prāṇaś cakṣur
ādityam ity ādi śruter iti prāpte brūmaḥ | tatvavido dṛṣṭyā
paramātmāny eva paya. (See edition p. 72.)

91.

WHISH No. 90.

Size: $11\frac{1}{4} \times 1\frac{7}{8}$ in., (2) + 70 + 58 + (2) leaves, 9 or 10 lines on
a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1830'. The MS. may
be about 50 years older.

Character: Grantha.

(1)

The *Gṛhyaparīśiṣṭa*, a compendium of domestic rites.
It is incomplete, and the name of the author is not
mentioned.

Amongst the authorities quoted are Śātyāyani (ff. 6, 65),
Rāṇāyana Muni (f. 24b), Śālihotra Muni (f. 51b), Rauruki
(f. 66b), and Śaunaka (ff. 66b, 70).

The following are some of the ceremonies described in this work:

śaucavidhi (f. 1), mṛttikāsnānavidhi (f. 2), sandhyopāsanavi° (f. 3b), brahmayajñavi° (f. 4b), pratisarabandhavi° (f. 6b), ankurārpaṇavi° (f. 7b), puṇyāhavi° (f. 8b), udakaśāntivi° (f. 9), rudrasaṃhitāyāḥ kalpa (f. 13), mahābhīṣekavi° (f. 13), śatābhīṣekavi° (f. 14), parjanyaśūktavi° (f. 15), arkavivāhavi° (f. 15b), agnivivāha (f. 17b), gr̥haśāntivi° (f. 18), ankurasya vidhi (f. 22b), apamṛtyuñjaya (f. 25b), āyurhomasya lakṣaṇa (f. 27b), gr̥hārcanavi° (f. 32), aghamarṣaṇasūkta (f. 36b), garbhīṇīvi° (f. 40), vṛṣotsarjanavi° (f. 41), ekoddiṣṭavi° (f. 42), nāṇḍimukhaśrāddha (f. 44), piṇḍapitṛyajñavi° (f. 45b), kṛcchravi° (f. 56b), cāndrāyana (f. 58b), sarpaśānti (f. 68).

It begins:—athātas śaucavidhiṃ vyākhyāsyāmo grāmād dūratarāṃ gatvā yajñopavītaṃ śirasi dakṣiṇakarṇe vā kṛtvā mṛttikā gr̥hṇāti kāṣṭham antarddhāya upaviśed, *etc.*

F. 6:—athātas Śatyāyaniproktāni gr̥hyāgniprāyaścittāni vyākhyāsyāmo, *etc.*

The 1st Prapāṭhaka (in 25 Khaṇḍas) ends f. 17b.

F. 51b:—iti gr̥hyapariśiṣṭe dvitīyaprapāṭhake ekonaviṃśaḥ khaṇḍaḥ || athātas sampravakṣyāmi karmma pṛṣṭa- (read vṛṣṭi?)pradāyakam | Śālihotreṇa muninā prokta(m) lokahitāya ca |

F. 61 (II, 40 begins):—athātas sampravakṣyāmi vivāham pipilasya tu | mārgaśrīṣe māghamāse vaiśākhe kṛttikepi vā | vivāha(m) kārayed evaṃ pipilasya mahāphalaṃ | vṛkṣa-dvayam praticyān tu maṇḍapam kārayec chubham | *etc.*

F. 65b:—iti gr̥hyapariśiṣṭe kārīkāyām Śatyāyaniprokta-sarvārīṣṭaśānti ||

F. 66b:—iti gr̥hyapariśiṣṭe kārīkāyām Raurukīṇā viracita-vidhurāgnisandhānam ||

F. 70:—iti Śaunakoktasarppaśāntis samāptā || sarpaśānti-houamantraḥ | *etc.*

It breaks off (f. 70b) with the words:—kāyāntarārjitan doṣam kālarūpi vyapohatu svāhā | suryāyedaṃ || om ||

(2)

The *Sārarahasyacāturvarṇakramavibhāga*, a treatise on civil law, extracted from *Vaidyanātha Dikṣita's* work (*Smṛtimuktāphala?*).

It begins:—gurubhyo namaḥ | abhiṣekādiguṇayuktasya nṛpasya prajāpālanaṁ dharmmaḥ | tac ca duṣṭanigrahaṁ antareṇa na saṁbhavati | duṣṭaparijñānaṁ ca na vyavahāreṇa vineti vyavahāradarśanaṁ aharaḥ | karttavya(m) ity uktam (i) vyavahārān nṛpaḥ [] paśyet sabhyaḥ parivṛtonvahaṁ iti | sa ca vyavahāraḥ kidṛśaḥ | etc.

F. 10b:—iti vyavahāramātraprakaraṇam |

It ends:—ātmasamīpaṁ netavyaḥ mocanīya ity artthaḥ | evaṁ cāturvarṇakramā vicāryyāḥ || iti Vaidyanāthadikṣitivyoddhṛtasārarahasyacāturvarṇakramavibhāgas samāptaḥ || śrīgurubhyo namaḥ || śubham astu ||

92.

WHISH No. 91.

Size: $15\frac{3}{4} \times 1\frac{1}{2}$ in., (2) + 172 + 50 + (3) + 2 + (1) leaves, 12 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 1831. In the colophon, containing the date, 'Svabhānu' seems to be meant for 'Subhānu'. The Subhānu year immediately preceding 1831 is A. D. 1823/24, but the MS. was probably written in A. D. 1763/64.

Scribe: Veṅkuṣa, a lady of Śekharpattana (?)

Character: Grantha.

(1)

The *Bhāṭṭadīpikā*, a Commentary on *Jaimini's Mīmāṃsādarśana*, by *Khaṇḍadevamīśra*, a pupil of *Viśveśvara*, Adhyāyas I—VI, and XI—XII. Our MS. begins with the first Sūtra of Jaimini, while the MSS. described by Hall p. 179; Aufrecht-Oxford p. 353; Burnell, Tanjore p. 83b; Ind. Off. IV, pp. 704 seqq.; and Mitra, Notices, vol. VII, p. 271 (No. 2521) begin with the second Pāda of the first Adhyāya.

It begins:—om Viśveśvaram gurun natvā Khaṇḍadevas satām mude | tanute tatprasādēna saṁkṣiptām bhāṭṭa-dīpikām || iha khalu nikhilapumartthān artthasādhanaū dharmmādharmmau sāṁgopāṁgavedāddhyāyanaikasama-dhigamyau tac ca vicāram antareṇa na bhāvyāyālam iti tatpradarśsanāya paramakāruniko bhagavañ Jaiminir ācā-ryyas sakalavidyopakāridharmmamīmā(m)sām athāto dhar-mmajijñāsēty ārabhya vidyate vānyakālatvād yathā yājyā sampraīsa ityantaīs sūtrair bañca(read °ḥ pañcā?)dhika-raṇagarbhitām ṣoḍaśalakṣaṇīm abhyarhitām vidyām prakāṭi-cakāra | adhikaraṇan tu vedavat ṣaḍaṁgam | yad āhuḥ vi-ṣayo viśayaś caiva pūrvapakṣas tathottaram | saṁgatīś ceti pañcāṁgam prāucodhikaraṇam viduḥ iti prayojanañ ceti **** (blank) saṁgatiprasaṁgādibhedāt bahuvīdhā | tatredam ādyam adhikaraṇam athāto dharmmajijñāsā | (I, 1, 1.)

F. 18b:—iti śrī-Khaṇḍadevaviracitāyām bhāṭṭadīpikāyām prathamasyāddhyāyasya caturtthaḥ pādaḥ || addhyāyaś ca sampūrṇaḥ ||

The 2nd Adhyāya ends f. 38, the 3rd Adhyāya f. 98, the 4th A. f. 120, the 5th A. f. 138b, the 6th A. f. 172.

Then begins the 11th Adhyāya (with a new foliation).

The 12th Adhyāya begins f. 27b.

It ends (f. 50) with the explanation of the Sūtras XII, 4, 41 sqq.:—prabhutvāt || prasaṁgāt brāhmaṇasyaivā-rtvijyam uta trayāṇām api varṇānām iti cintāyām . . . brāhmaṇasyaivārtvijyam iti siddham | tad evan nirūpitau dvādaśabhir addhyāyair ddharmmādharmmau || iti śrī-Khaṇḍadevamiśraviracitāyām bhāṭṭadīpikāyām dvādaśa-syāddhyāyasya caturtthaḥ pādaḥ || addhyāyaś ca samāptaḥ || hariḥ om ||

The scribe's colophon:—ambhomuksamaye svabhānu-śaradi vṛkṣe kumāryyāhvaye (duthe māsi kanyā, written underneath the last three words) citrābhe prathamā tithāv anasite pakṣe dine dyomaṇeḥ | bhāṭṭaprapadadīpikām samalikhac chrī-Veṁkuśā strī sudhī śrīmacchekharipatta-nottamaśīroratnāyamāno cirāt || om ||

(2)

F. 50b contains the following eight stanzas, called *Brahmānubhavāṣṭaka*:—*ātmaavadhūjanakāṃkṣāsūnyo hy ātmatanūbhavakāṃkṣāsūnyaḥ | ātmaniketanakāṃkṣāsūnyas tuṣyati tuṣyati tuṣyaty eva | param eva paran nāparam evaṃ prabalānubhavadyotitabuddhiḥ | upasaṃsāraṃ saṃprati hitvā hr̥ṣyati hr̥ṣyati hr̥ṣyaty eva | prakṛtipumaikye dṛśyaṃ sarvaṃ sphurati carācararūpaṃ viśvaṃ | iti medhāvi jīvanmuktiṃ gacchati gacchati gacchaty eva | tatvaṃ asī śrutilakṣyaṃ vastu jñātvā sohaṃ sohaṃ itīvā | vāgvṛtter yyo lakṣyaṃ kurvaṇ divyati divyati divyaty eva | satyaṃ jñānaṃ śuddhaṃ anantaṃ brahmaivāhaṃ tad ahaṃ tv eva | iti saṃskṛtabuddhiḥ sarvaṃ paśyati paśyati paśyaty eva | ātmānātmavicāre sādध्ये sādhanahīno mūḍho jantuh | iha saṃsāre pārāvāre muhyati muhyati muhyaty eva | kim vā jñānaṃ kim ivājñānaṃ bhedo yasya na yāto jantoh | prajñānaśrutiviśayatvaṃ syāt iti vai manye manye manye | sārāśūravivekī dehī dehājñānaṃ bhītvān(u)hāya | brahma-jñāne yatate yady api duḥkhaṇaḥ naṣṭaṇ naṣṭaṇ naṣṭaṃ || iti brahmānubhavāṣṭakaṃ samāptaṃ || om ||*

(3)

Two leaves at the end of the volume contain Paradigms of Conjugation, beginning:—*śapi | bhū sattāyāṃ | edha vṛddhau | ḍupacaṣ pāke | pacati pacata ity ādi | liṭi | peciṭha | papaktha | etc.*, and ending:—*luṇi acūcurat acūcurata | luṭi corayitety ādi | pāla rakṣaṇe arcea pūjāyāṃ pūrvavat || luṇi ārecciat āreccicata |*

93.

WHISH No. 92.

Size: $13\frac{1}{2} \times 2\frac{1}{4}$ in., (2) + 248 + (2) leaves, from 12 to 14 lines on a page.

Material: Palm leaves.

* (riloko divyati divyati) inserted, but crossed out.

Date: Entry by Mr. Whish dated 1831. The MS. may be about 50 years older.

Character: Grantha.

The *Bhāṣyaratnāprabhā*, a Commentary on Śaṅkara's *Bhāṣya* on Bādarāyaṇa's *Vedānta-Sūtras*, by Govindānanda, a pupil of Gopāla Sarasvatī. The name of Govindānanda is given in the colophons at the end of I, 1; II, 2; 3; 4; IV, 4, while in the colophon at the end of the first Adhyāya Rāmānanda, the pupil of Govindānanda, is mentioned as the author of the work. In the Berlin MS. (described by Weber-Berlin I, p. 177) Pādas 3 & 4 are marked by 'Rāmānandi' in the margin. According to Hall p. 89 (see also p. 202) the real author of the work is Rāmānanda Sarasvatī, who dedicated his work to his Guru Govindānanda. But it seems, we have to distinguish between the original *Bhāṣyaratnāprabhā* by Govindānanda (as printed in the edition of the *Vedānta-Sūtras*, Bibl. Ind.), and a Tīppaṇa or brief notes on it, by Rāmānanda. (See Ind. Off. IV, p. 724.) Our MS. might be described as containing 'Rāmānanda's adnotated edition of Govindānanda's *Bhāṣyaratnāprabhā*'. See also Aufrecht CC. p. 386, and above No. 78 (1).

It begins:—oṃ śivāya parabrahmaṇe namaḥ | avighnam astu | śrīgurucarapāravindābhyān namaḥ | yam iha kāruṇikaṃ śaraṇaṃ gatopy arisahodara āpa mahat padaṃ | tam aham āśu harim varam āśraye janakajāṃkamaṃ anantasukhākṛtiṃ | Vibhīṣaṇorisahodaropīty anvayaḥ | śrīgauryyā nikhilārthadān(read 'dan) nijapadāmbhojena muktipradaṃ prauḍhaṃ vighnavanaṃ harantaṃ anaghaṃ śrīdumḍhituṇḍāsinaḥ | vande, etc. . . . śrīmat-Gopālagīrbhīḥ prakāṭitaparamādvaitabhāṣāsmitāśya-śrīmat-Govindavāṇīcarapākamaḥ nirvṛtoḥ yathāliḥ | mokṣapurīyāṃ śrīkāñcyāṃ śrīkāmākṣīdattaṃ pāyasaṃ devair api stutaṃ prājyaṃ sampūruṇaṃ prakṛṣṭājyaṃ yuktam vā yat bhojyaṃ annaṃ tenātipūjyā | śrī-Śivārāmayogināḥ kiñca śivaś cāsau rāmaś ceti svanāmnā śrīgaurīnāyakaḥ abhedaṃ prakāṭayanti tebhyo gurubhyo labdhātmabodho yaḥ śrīmat-Gopālasarasvatībhiḥ tair ity arithaḥ | śrī-Śaṅkaraṃ bhāṣyakṛtaṃ prapāmya Vyāsaṃ

harim sūtrakṛtañ ca kurve | śribhāṣyatīrtthe parahamṣa-
tuṣṭyai vākjalā(read 'jāla)bandhacchidam abhyupāyam | atra
bhāṣye, etc. . . . aham brahma nirbhayaṃ || om || iha khalu
svāddhyāyoddhyeta(vya) iti, etc. See edition of the Veda-
ntasūtras, Bibl. Ind., p. 1 sq.

F. 54:— śrīmatparamahamṣaparivṛājakācāryyaśrī-Govindā-
nandabhagavatkr̥tau śārīrakamīmāṃsakāvyākhyāyām bhā-
ṣyaratnaprabhāyām prathamāddhyāyasya prathamah pādaḥ |
I, 2 ends f. 64b, I, 3 f. 85b.

F. 100:— iti śrīparamahamṣaparivṛājakācāryyaśrī - Go-
vindānandabhagavacchiṣya - Rāmānandakṛtau śārīrakamī-
māṃsavyākhyāyām bhāṣyaratnaprabhābhīdhāyām pratha-
masyāddhyāyasya caturthapādaḥ || addhyāyaś ca samāptaḥ ||

II, 1 ends f. 118b, II, 2 f. 146b, II, 3 f. 166b, II, 4
f. 173b, III, 1 f. 179, III, 2 f. 189b. III, 3 f. 220, III, 4
f. 231, IV, 1 f. 237, IV, 2 f. 241, IV, 3 f. 245b.

It ends (f. 248b):—atoktadoṣośakyasya¹ eṣa hy eveti śā-
sanāt || iti śrīparamahamṣaparivṛājakācāryyaśrī - Govindā-
nandabhagavatkr̥tau bhāṣyaratnaprabhāyām caturthasyā-
ddhyāyasya caturthah pādaḥ | addhyāyaś ca samāptaḥ ||
om śivāya parabrahmaṇe namaḥ |

94.

WHISH No. 93.

Size: 14¹/₂ × 1⁷/₈ in., (2) + 62 + 54 + 67 + (2) leaves, 9 or 10 lines
on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

The *Dvaidhasūtra*, a portion of *Bodhāyana's Śrautasūtra*,
in 4 Praśnas. MS. No. 1571 in Mitra, Notices IV, p. 146
contains Praśnas 3, 4 and 5. But Burnell, Tanjore p. 20a
only gives 4 Praśnas, like our MS. Cf. Mitra, Notices X,
p. 266 (No. 4159).

It begins:—katham u khalūpavasatha iti vijāniyāt san-
dhya svid evopapādyātho *** *** *** (blank) lusandher

¹ Ed.: ato'tra doṣo'saṅkhyah syād.

upapādanan nanu khalu sandhyāsūpapādāya iva sarveṣān
tv eva sandhyāsu ha smāha Bodhāyano yatra itad u pava-
tostam ita āditye purastāt candram ālohitī, *etc.*

F. 22:—dhenum vānaḍvāham vā dadyād iti Bo + nonyad
vai kathana iti Śālikih || 33 || iti dvaidhe prathamah pra-
śnah || śrīmad-Yajñeśvarāya namaḥ || hariḥ om || cāturmmā-
syāni vyākhyāsyāmas, *etc.*

F. 37b:—pratijuhuyād iti Bo + no na pratijuhuyād iti
Śālikih || 27 || iti dvaidhe dvitīyah praśnah || ... athātogni-
kalpaṁ vyākhyāsyāmaḥ, *etc.*

F. 49b:—kuryyād iti Bo + no na kuryyād iti Śālikih || 21 ||
dvaidhe tṛtīyah praśnas samāptaḥ || ... athāta iṣṭikalpaṁ
vyākhyāsyāma sva hasmā + neḥ, *etc.*

It ends (f. 62b):—nityāni ca dadyād iti Bodhāyana
etāny eveti Śālikir ety anye ceti Śālikih || 18 || dvaidhe
caturtthah praśnah || samāpto dvaidhah || śrī-Kāṇvāya Bo-
dhāyanācā(ryā)ya namaḥ || śubham astu ||

2—3.

Two fragments of the *Mahāgnisarvasva*, a Commentary
on the *Agnikālpasūtra*, *Dvaidhasūtra*, and *Karmāntasūtra*
of *Bodhāyana's Śrautasūtra*, (by *Vāsudeva Dīkṣita*). I could
not find the author's name in the MS., but see Burnell I.O.
p. 27 sq., Hultsch II, p. 74 (No 695). The Oxford MS.
Sansk. d. 13 contains a complete copy of the work in
19 Adhyāyas.

It begins:—Bodhāyanam praṇamyāgneḥ kalpasūtram
yathāmatī | dvaidhakarmmāntasūtrābhyām saha vyākhyā-
syatetarām | agner anārabhyādhītatvād adhītānān ca pra-
kṛtagāmitvadīkṣādiṣu sambandhān darśapūrṇamāsayoḥ ca
dīkṣādyabdhāvāt jyotiṣṭomāṅgatāddhyavadhiyate dīkṣādi-
bhir jyotiṣṭomāṅgaṁ prasiddhan tatsambandhognau bha-
vati, *etc.*

F. 19b:—iti mahāgnisarvasve prathamoddhyāyah ||

F. 28:—iti mahāgnisarvasve dvitīyoddhyāyah || om ||

F. 35b:—atheṣṭakānām karaṇāni vakṣyāmaḥ, *etc.*

F. 40:—atha gārhapatyaciter iṣṭakāḥ ||

It breaks off (f. 54) with the following words:—ādhyentye ca dikṣādivaseṣu viṣṇukramavātsaprasamuccayaḥ maddhya-divaseṣu vyatyāsenā iti Śālikimatam | sāṅgicītye kratau samvatsaran tisraḥ ṣaṭ dvādaśa vā dikṣā iti dikṣākālpa-vyavasthitāḥ ekacarā didikṣākālpās tatra na bhavanti tasmāt.

Then the second fragment (with a new foliation) begins (f. 1):—cita śrayaddhvan tayā deva tayāṅgi + sīdateti | agnikṣetrasya bahiḥ parita uechritās śarkarāḥ . . . anuvyūhati || vyākhyātam gārhapatyacitau || mahāgnisarvasve saptaṁmoddhyāyaḥ ||

F. 12:—iti mahāgnisarvasve navamoddhyāyaḥ ||

F. 42:—iti mahāgnisarvasve caturdaś[y]oddhyāyaḥ ||

F. 58b:—iti mahāgnisarvasve ṣoḍaśoddhyāyaḥ ||

It breaks off (f. 67b) with the words:—sruvāhutyo karaṇa iti kuryyād iti Bodhāyano na kuryyād iti Śālikīḥ atha sruci caturgrhitam grhitvājyasya pūrṇam sruvaṁ juhōti sapta te agna iti ājyasya pūrṇam iti punarvacanam caturrtthe sruve yathā sruk pūrṇā bhavati tathā prabhūtam ānayatīty eva.

95.

WHISH No. 94.

Size: $14\frac{1}{4} \times 1\frac{7}{8}$ in., (2) + 187 + (2) leaves, from 10 to 13 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated 1831. The MS. may be 100 or even 150 years older.

Character: Grantha.

(1)

The *Paribhāṣārthasaṁgraha*, a Commentary on the *Paribhāṣās* to Pāṇini's Grammatical Sūtras, by *Vaidyanātha Śāstrin*, the son of *Ratnagiri Dikṣita* (ff. 1—55). See Hultzsch II, p. 122 (No. 1254, see also No. 1058). The arrangement of the *Paribhāṣās* is somewhat similar to that in *Siradeva's Paribhāṣāvṛtti*. See *The Paribhāṣenduśekhara* ed. by F. Kielhorn, Part II, pp. 529—537

In Hultsch I, p. 26 (No. 311) Śrādeva is given as the author of a *Paribhāṣārthasamgraha*.

It begins:—vijeyyānas sadā śaṃblur jjaṃgacchat girijāṃ mudā | sañcañcurāṇaḥ paśunā tantāntād vāggatiṃ mama | mūrttir yasya hi Pāṇiniḥ padamahābhāṣyapraban(d)dhā tathā vākyānāṃ krd api svadharmā¹ vitanute vāg yasya dāsyāṃ sadā | śiṣyā yasya virodhivādimakuṭikuṭṭākavāg-dhātikās tasmai mātula-Rāmabhadramakhine bhūyo namo me bhavet || prañamya paraman devaṃ bhavānīpatim aveyaṃ | kriyate Vaidyanāthena paribhāṣārthasamgrahaḥ || vyākhyānato viśeṣapratipattir nna hi sandehād alakṣaṇaṃ² || vyākhyānataḥ vyākhyānād dhetupañcamyantād ādyāditvāt tasiḥ, etc.

Ff. 6b, 7:—iti śrīmad-Ratnagiridīkṣitaputrasya Vaidyanāthaśāstriṇaḥ kṛtiṣu paribhāṣārthasamgrāhe prathamasyāddhyāyasya prathamāḥ pādaḥ || ekayoganirddiṣṭānāṃ saha vā pravṛttis saha vā nivṛttih³ ||

Adhyāya I (in 4 Pādas) ends f. 14; A. II (in 4 Pādas) f. 17b; A. III (in 4 Pādas) f. 22; A. IV (4) f. 25b; A. V f. 26b; A. VI f. 34b; A. VII (4) f. 47b; A. VIII f. 49b.

Last Sūtra (f. 55):—pūrvan dhātus sādhanena yujyate paścād upasargeṇa⁴ ||

It ends (f. 55b):—iti ubhayathā bhāṣye vyavahāro dr̥śyate iti || 125 || iti śrīmad-Ratnagiridīkṣitaputra-Vaidyanāthaśāstriṇaḥ kṛtiṣu paribhāṣārthasamgrāhe nyāyamūlaparibhāṣā samāptā || hariḥ om || śrīmatgurubhyo namaḥ ||

(2)

The *Candrikā*, a Commentary on the *Paribhāṣārthasamgraha*, by *Scayamprakāśānanda*, a pupil of *Advaitānanda Sarasvatī*. See Ind. Off. II, p. 180 sq. (Nos. 674, 675); Mitra-Bikaner, p. 269 (No. 573).

It begins (f. 56):—natvā gurupadaadvandvam saṃsāra-jaladhiplavāṃ | vyākaromi yathābuddhi paribhāṣārthasamgrahāṃ | granthādau śiṣṭā maṃgālam ācaranti, etc.

¹ For svadharmā, the metre requires only two syllables (—).

² See *Paribhāṣenduśekhara*, P. 1.

³ See *Paribhāṣenduśekhara*, P. 17.

⁴ See *Paribhāṣenduśekhara*, ed. Kielhorn, II, p. 537.

F. 94b:—iti paribhāṣārtthasamgraho vyākhyāne prathamasyāddhyāyasya tritīyaḥ pādaḥ || sakṛt gatau vipratīṣedhe yat bādhitam tat bādhitam eva ||

F. 95, Sūtra:—kaluṭ tu muṁ khalarttheṣu vāsarūpa-vidhir nnāsti ||

F. 96 b, Sūtra:—sāṃpratikābhāve bhūtapūrvagatiḥ ||

F. 99:—paribhāṣārtthasamgrahavyākhyāne tritīyasyā-ddhyāyasya prathamah pādaḥ || lakṣaṇapratipadoktayoh etc.

F. 113:—iti śrīparamahāṃsaparivrajakācāryyasarvatantrasvatantaśrīmad-Advaitānanda-Sarasvatī-caraṇāravindabhṛṅgāyamāṇasya śrīmat-Svayāṃprakāśānandasya kṛtan paribhāṣārtthasamgrahavyākhyā(yā)ṇ candrikāyāṃ caturtthasyāddhyāyasya caturtthaḥ pādaḥ || samāptaś cāddhyāyaḥ || grahaṇavatā prātipadikena tadantavidhis tāsti ||

Adhyāya VI ends f. 136; A. VIII ends f. 172.

Last Sūtra (f. 186):—pūrvan dhātus sādhanē yujyate paścād upasargeṇa ||

It ends (f. 187):—ubhayatheti tathā ca bhāṣyakāravacanaprāmāṇyāt sarveṣṭasiddhir iti bhāvaḥ || iti śrīparamahāṃsaparivrajakācāryyasarvatantrasvatantaśrīmad-Advaitānanda-Sarasvatī-caraṇāravindabhṛṅgāyamāṇasya Svayāṃprakāśānandasya kṛtiḥ paribhāṣārtthasamgrahavyākhyā candrikā sampūrṇā || hariḥ om ||

A later hand has written on f. 187b:—iti mīmāṃsāśāstre pūrvamīmāṃsā sampūrṇā ||

96.

WHISH No. 95.

Size: $12\frac{3}{4} \times 1\frac{7}{8}$ in., (2) + 83 + 15 + (2) leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated 1831. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Candrajñānāgamasaṃgraha* (Tantra) in 15 Paṭalas.

It begins:—śrīśivaḥ | athātas sampravakṣyāmi tripurāṇḍasya lakṣaṇam | yad uktam pūrvam astīti śāktam aṇḍam hiraṇmayam | asti bālārkaakoṭyābhan tripurāṇḍam hiraṇmayam | rathākāram mahad divyam samānānte tu samsthitam | *etc.*

F. 1 marg.:—prathamapaṭalam | ṣaḍāmnāyalakṣaṇam |

Ff. 10b, 11:—iti candrajñānāgamasamgraha purāṇḍalakṣaṇe ṣaḍāmnāyalakṣaṇan nāma prathamah paṭalah ||

Paṭala II (tripurāṇḍalakṣaṇe pīṭhalakṣaṇam) ends f. 20b; P. III (śrīpurāṇḍalakṣaṇe śricakralakṣaṇam) f. 41b; P. IV (tripurāṇḍalakṣaṇe śricakrāntarāḍadevatāpratipādanam) f. 45; P. V f. 49b; P. VI (śrīvidyāsandhyānuṣṭhānam) f. 50b; P. VII (śrīvidyā[n]nyāsa) f. 52b; P. VIII (śrīvidyājapa-kalpaḥ) f. 55b; P. IX (pūjādeśakālanirūpaṇam) f. 57; P. X (cakrārādhana-phalam) f. 63; P. XI f. 67; P. XII f. 69; P. XIII (śāktasamayadīkṣāvidhānam) f. 75; P. XIV (dīkṣāvidhiḥ) f. 79.

It ends (f. 83b):—vidyāmantrarahasyajñāsamḥbhogān mu-ktim āpnuyāt || iti candrajñānāgamasamgraha rahasye mantrārthapratipādanan nāma pañcadaśah paṭalah || hariḥ | om || śrīparāmbāyai namaḥ || śrīpūrṇānandanāthānte || hariḥ | om || yādīśam pustakan dṛṣṭvā, *etc.*

(2)

The *Kaulādarśatantra*, by *Viśvānandanātha*. See Aufrecht CC. s. vv. kauladarśana, kaulācāra, and kaulādarśa.

It begins:—natvā śrīgurupādukān ca vaṭukaṃ vāṇīn ca vighneśvaraṃ kāmēśaṃ tripurāṃ parāṃ bhagavatīm devīm śukaśyāmalāṃ | vakṣye kaulikadhūrttaḍāmbhikaśaṭhādīnāṃ kuḷajñāni nāmācārasya ca lakṣaṇāni vilasat satkaulikānāṃ kramāt || kaulāgamatantrārthhām samgrhya śrīkuḷārnavārthhāmś ca | kaulādarśam kurute Viśvānando hitāya kaula-vidām ||

It ends:—śrīmad-Viśvānandanāthapraṇītaṃ kaulācārā-śeṣadharmaprakāśaṃ | kaulādarśaṃ kaulaśāstrānusāraṃ kaulācāryyās samyag ālokayantām || iti śrī-Viśvānandanāthaviracitakaulādarśatantraṃ sampūrṇam || śrīmahātripura-sundaryyai namaḥ || śubham astu |

97.

WHISH No. 96.

Size: $10\frac{1}{4} \times 1\frac{3}{4}$ in., (2) + 71 + (2) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Prapañcasārasārasaṃgraha*, an abstract of *Śaṅkara's Prapañcasāra*. Incomplete. The author of the abstract is *Gīrvāṇendra Sarasvatī*, pupil of *Viśveśvara Sarasvatī*, who was a pupil of *Amarendra Sarasvatī*, see Burnell, Tanjore, p. 207b; Stein-Jammu, p. 232.

It begins:—om agajānanapatmārkaṃ gajānanam ahar-nniṣaṃ | anekadantaṃ bhaktānāṃ ekadantaṃ upāsmāhe | on natvā śrī-Śaṅkarācāryyam Amarendrayaṭisvaram | kurve prapañcasārasya sārasaṃgraham uttamaṃ | tatra prapañca-sāre yad yac Chaṅkarācāryyair uktam mantrayantrapra-yogādi tat sarvam api sārataṃ eva tathāpīdānīm manda-prajñāvataṃ vistaraśo jñātum anuṣṭhānaṃ (read °ātuṃ) cā-śakyatvād atyantopakāraṇatvena yat sārabhūtaṃ tad alpa-granthenaiva yathā [] sarvamantrayantratantrasāra-graha-ṇam syāt tathā [] sarvatas sāraṃ grhītvā mayā satsaṃpradā-yasarvasvābhīdhavyākhyānoktamārgena vakṣyate (i) tatra punaḥ prasaṅgāt tatra tatra mantrakalpāntare mantrasā-rakramadīpikā Sanatkumārī[r]jyāśāradātilakamantradevatā-prakāśikādaṃ yad yaṃ mantrayantrādy uktam | tad api kiñcit kiñcid vakṣyate | tatra prapañcasāre [] prathamam tāvat kṣīrābhdhau, etc.

It breaks off with the following words:—evam dhyātvā nyaset | om hrīm am nārāyaṇaṃ jyotir ahaṃ parajyotiṣi juhomi haṃsohaṃ svāhā namaḥ hrīm ā 3 m.

98.

WHISH No. 97.

Size: $10\frac{1}{8} \times 1\frac{3}{4}$ in., (1) + 133 + (1) leaves, from 7 to 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

The *Dakṣiṇāmūrtisaṃhitā*, in 43 Paṭalas (ff. 1—111), described as a 'Kaulaśāstra' by Mr. Whish.

It begins:—dṛvitiyena caturtthena ṣaṣthenārkeṇa sundarī | indreṇa candrakalāyāvidyām saṃbhedyā ca svaraiḥ | ṣaḍaṃgāni nnyajen mantrī hṛc chiraś ca śikhā(m) tathā | kavacan netram astraṇ ca namaḥ svāhā krameṇa ca | vaṣaṭ vaṣaḍ astraṇ ca phaḍ ebhis saha vinyaset | etc.

F. 2:—iti śrīdakṣiṇāmūrttisamhitāyām ekākṣaralakṣmī-pūjāvidhiḥ paṭalaḥ prathamah ||

It ends (f. 111 b):—tasya sāmvaṭsari pūjā śrīvidyādhiṣṭhitā bhavet || iti śrīdakṣiṇāmūrttisamhitāyām madanā(read dāmanā?)ropaṇanaimittikavidhānan nāma tricatvāriṃśatpaṭalaḥ || iti dakṣiṇāmūrttisamhitā sampūrṇā || śubham astu ||

(2)

The *Kumārasaṃhitā*, in 10 Adhyāyas (ff. 112—133), described as a 'Kaulaśāstra' by Mr. Whish.

It begins (f. 112):—śrīgurubhyo namaḥ | gurumūrttir ambikāṃ śrīkṛṣṇaṃ śrīsāmbadakṣiṇāmūrttim vande vināyakaṃ kām vāṇīm sundaramūrttim dharaṇīm śrīsamastāyudhasampūrṇaṃ ṣaṭbhujāṃ cādayānvitam | adhaṣṭād vanitākāram ādyam vande gajānanam | rañjitādrivare ramye munivṛndaniṣevite | kalpadrumaiḥ parivṛte śikhare hema-bhūṣite | ratnastambhasahasrais tu śobhite ratnamaṇḍape | ratnasimhāsanārūḍhan devyā saha maheśvaram | draṣṭum samāgato brahmā praṇipatya kṛpānidhim | baddh[v]āñjali-puṭo bhūtvā tuṣṭāva parameśvaram | brahmā | namaś śivāya devāya, etc.

F. 113b:—iti śrīkumārasaṃhitāyām sadāśivabrahmasaṃvāde vidyāgaṇeśamanthroddhāran nāma prathamamodhyāyah |

F. 129:—iti śrīvidyāgaṇapatikalpe rahasyāgame saṃgrāmaṇijayo nāma aṣṭamodhyāyah ||

It ends (f. 133):—kim atra bahunoktena sarvān kāmān avāpnuyāt || iti śrīkumārasaṃhitāyām rahasyātirahasyan nāma daśamodhyāyah || śrīgurubhyo namaḥ || etc.

99.

WHISH No. 98.

Size: $12\frac{3}{4} \times 1\frac{3}{4}$ in., 100 + 68 + 65 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

A Commentary on a *Manual of Śrauta Rites*, viz. New and Full Moon Sacrifices (darśapūrṇamāsau), Laying of the Fire (ādhāna), and Animal Sacrifice (paśubandha), according to the school of *Āpastamba* (ff. 1—100).

It begins:—athāto darśapūrṇamāsau vyākhyāsyāmaḥ | prātar agnihotraṃ hutvā darbheṣv āsīno darbhān dhārayamāṇaḥ patnyā saha prāṇān āyama samkalpaṃ karoti | darśśena yakṣye | anunirvāpyaindravaimṛdhena saha pūrṇamāsena yakṣye | tena parameśvaraṃ prīṇayāmi | darbhān nirasyāpa upasprśya | vidyud asi + paimi | diviḥ | apa upasprśya | yakṣyamāṇopa upasprśati tad idaṃ sarva-yajñeṣūpasparśanaṃ bhavati | *etc.*

F. 17b:—prathamāḥ praśnas samāptaḥ || śrīkṣṇāya namaḥ || dev[y]asya tvā + mādade | sphyam ādāya | indrasya bāhur asi dakṣiṇas, *etc.*

F. 35b:—dvitīyapraśnas samāptaḥ || idāṃ eke pūrvaṃ samānanti prāśitraṃ eke prāśitrapātra upastirya, *etc.*

F. 49b:—tṛtīyaḥ praśnas samāptaḥ || . . . atha yajamāno dakṣiṇe vedyante dakṣiṇena padā caturo viṣṇukramān prācaḥ krāmaty uttaram uttaraṃ jyāyāmsaṃ | *etc.*

F. 56b:—atha nakṣatrāṇi | *etc.*

F. 71:—hariḥ om || śubham astu || (71b:) ādhānaṃ trividhaṃ somapūrvam homapūrvam iṣṭipūrvam ceti | *etc.*

F. 76b:—hariḥ om || paśubandhaprayoga ucyate | prāvṛṭṭapūrṇamāsyām amāvāsyāyām vā prātar agnihotraṃ hutvā, *etc.*

It ends (f. 100):—sarasvatī | idaṃ haviḥ | sarasvān idaṃ haviḥ | agnabhagī (read agnir?) idaṃ haviḥ | devā ājyapā ity ādi sarvaṃ samānaṃ || hariḥ om *etc.*

(2)

Text of the Manual of Śrauta rites, on which the preceding work is the commentary (ff. 1—28).

It begins:—athāto darśśapūrṇamāsau vyākhyāsyāmaḥ | prātar agnihotram hutvā | darbheṣv ā+patnyā saha prāṇān āyamyā | darśena yakṣye | anunirvāp(y)aindravaimr-dhena saha paurṇamāsena yakṣye | vapanam | vidyud asi +paimi | dvilḥ apa upasprīśya | asyām iṣṭyām addhvaryyun tvām vṛṇīmahe | *etc.*

F. 17b:—caturtthaḥ praśnas samāptaḥ || ādhānaprayoga ucyate | uktanakṣatreṣu brāhmaṇādayognīn ādadhīran | *etc.*

F. 23b:—paśubandhaprayoga ucyate | prāvṛtpaurṇamāsyām amāvāsyāyām vā (prā)tar agnihotram hutvā, *etc.*

F. 28:—ayan te yonir iti punar agniṃ samāropyāgnyagāram prāpya mathitvāyatane nidhāya | upāvarohya | dhr̥ṣṭyā-dānādi samānam || hariḥ om || śubham astu ||

(3)

A Manual of Śrauta rites, viz. the Agniṣṭoma, according to the school of Āpastamba.

F. 28b begins:—prātar agnihotram hutvā prāṇān āyamyā samkalpam karoti | tripūrṣasomapīthavicchedapṛayaścittārttham aindraṅnam paśun daurbrāhmaṇyanirharanārttham āśvinam paśuṇ cāgniṣṭomīyasyopālabhyaḥ kurvan somena yakṣye | jyotiṣṭomenāgniṣṭomena rathantarāsāmaikaviṃśatidakṣiṇena tena parameśvaram prīṇayāni | vidyud asi +mi dvilḥ | *etc.*

F. 48b:—patnisamyājāntogniṣomīyas santiṣṭhate || hariḥ om || ye devā manojātā iti vratayati | āgnīddhre havirddhāne vā yajamānaḥ jāgarayanti, *etc.*

It ends (f. 68):—vācaspataye brahmaṇa idam | tam agniṃ parityajya | sāyam agnihotram (ju)homi | dhr̥ṣṭyā-dānādi mārjjani (?) nāntam kāle prātarhomas santiṣṭhate-gniṣṭomaḥ || hariḥ om || *etc.*

(4)

A Commentary on the preceding work.

It begins:—om kratusamkalpakāle | hotā | ko yajñah |

ṛtvijaḥ | kā dakṣiṇeti prativacanam brūyāt | mahan me voco bhargo me voco yaśo me voca stomam me vocali kṛptim me voco bhaktim me vocas sarvam me voca iti¹ japitvā | sa vṛto japet | agniṣ te hotā, *etc.*

F. 28b:—ity āgneyakratu(h) samāptah || athoṣasyah | *etc.*

It ends (f. 65b):—vācaspatinetyādi | ilāntā santiṣṭhate | ayāś cetyādi samsthājapas santiṣṭhategniṣṭomogniṣṭomalī² || hariḥ | om || śrīgurubhyo namaḥ ||

100.

WHISH No. 99.

Size: 18½ × 1¼ in., 37 + 12 + 13 + 29 leaves, from 6 to 9 (in the last part from 10 to 13) lines on a page.

Material: Palm leaves.

Date: The Siddhārthīn year in which the MS. was written (see below) may correspond to A. D. 1679—80 or A. D. 1739/40.

Scribe: Śeṣādri Sūri. See No. 34.

Character: Grantha.

(1)

The *Tarkaparibhāṣā*, by *Keśavamiśra* (ff. 1—30). See Ind. Off. IV, p. 605 sq.

It begins:—bālopi yo nyāyanaye praveśam alpena vāñchaty alasaśrutena | samkṣīpya yuktyanvitatarkabhāṣā prakāśyate tasya kṛte mayaiśā | pramāṇaprameyasamśaya-prayojanadīṣṭāntasiddhāntāvayavatarkkanirṇayavādajalpa-vitaṇḍāhetvābhāsaacchalaajātinigrahasthānān tatvajñānān nīreyaśādhigama iti nyāyasyādinam sūtram | asyārthah | pramāṇādiṣoḍaśapadārthānān tatvajñānān mokṣaprapṛtiṣṭiḥ bhavati | *etc.*

It ends (f. 30):—etāvataiva bālavutpattisiddheḥ | iti Keśavamiśreṇa viracitā tarkaparibhāṣā samāptā || yādṛśam grantham ālokya, *etc.* . . . siddhārththyākhye tu varṣesmin bhāskare sīmaśāsthithe | likhitam paribhāṣākhyam grantham Śeṣādrisūrinā ||

¹ Cf. Āp. Śraut. X, 1, 4.

² Cf. Āp. Śraut. XIII, 25, 10.

(2)

Fragment of the *Tarkabhāṣāprakāśikā*, a Commentary on *Keśavamiśra's Tarkaparibhāṣā*, by *Cinnamabhaṭṭa*. (ff. 30b—37). See Aufrecht-Oxford, nr. 606. Burnell, Tanjore p. 112b.

It begins (f. 30b):—om sakṛn natvāpi yaṁ loko labhate śāntisampadaḥ | sa naḥ pāyād apāyebhyaḥ yogānandanṛkesari | cikīrṣitasya granthasya niṣpratyūhaparipūraṇāya śiṣṭācārapariprāptam viśiṣṭeṣṭadevatā[na]praṇāmam manasi nidhāya cikīrṣitam pratijānīte bāloṇi | *etc.*

It breaks off (f. 37) with the words:—lakṣye tv apy avarttanam asaṁbhavaḥ | yathā gor ekaśaphatvaṁ | kratv-antarvarttadhī (?).

(3)

The *Kāraḥavāda*, by *Jayarāma Bhaṭṭa Ācārya* (ff. 1—12).

It begins:—natvā viṣṇoḥ padāmbhojaṁ Jayarāmas samāsataḥ | karoti kāraḥavyākhyām iha saṁkhyāvatām mudā | atra kāraṇakāni kartṛkarmmakaraṇasampradānā-pādānādhikaraṇāni ṣaṭ tatvaṁ ca na tat kriyānimittatvaṁ caitrasya taṇḍulam pacatīyādan, *etc.*

It ends (f. 12):—tatra saptamīti tat sūtrārththa ity adoṣaḥ || iti śrī-Jayarāmabhaṭṭācāryyaviracita-kāraḥavādas samāptaḥ || namas te śārade devi kāśmīrapuravāsini | tvām ahaṁ prārththayiṣyāmi vidyādānan tu dehi me || hariḥ om ||

(4)

The *Vādaratnāvalī* (by *Rāma Śāstrin*), a fragment only (ff. 1—13). See Aufrecht CC. p. 562.

It begins:—kavitārkikasiṁhāya kalyāṇagunaśāline śrī-mate Vemkaṭeśāya vedāntagurave namaḥ avighnam astu | bhāṣyaṁ yadābharapabhāṣitam eva jātam yatsūtaniśvasitam eva bhavanti vedāḥ | yadvājivāhavaca eva purāṇajalam tam śrīgīrīśam niśaṁ śaraṇam bhajāmi || vāgdevatān namaskṛtya vādibālavinodinim | vādaratnāvalim kurmmas tarkkabhāṣānusāriṇim | nanu granthādan mamgalam avaśyam ācaraṇīyam | *etc.*

It breaks off (f. 13) with the words:—*atas tatkālāvṛtti-
bhāvatvaṃ prāgabdhāvatvaṃ iti pūrvoktadoṣābhāvād iti
sarvaṃ susthaṃ iti kāraṇatāvādaḥ* || *nanu yumi miśraṇā-
miśraṇayo.*

(5)

A fragment of a work on Nyāya, possibly belonging to the *Vādaratnāvalī* (ff. 1—29).

It begins:—*pratyakṣanirūpaṇānantaram upajīvyopajīva-
kabhāvasaṃgatya anumānaṃ nirūpayitum pratijānite atheti
athaśabda ānantaryyavacanāḥ pratyakṣanirūpaṇasyārthād
avadhitvaṃ avagamyata iti ata eva siddhatvaṃ api nirū-
pyata iti varttamānārthakalaśaprayogena cānumānanirūpa-
ṇasya sādhyatvalābhaḥ evaṃ ca siddhasāddhyasamabhi-
vyāhāre siddhaṃ sādhyāyopayujyata iti nyāyena malinan
te vapu snāyā ity atrevātrāpi pratyakṣānumānanirūpaṇayoḥ
upajīvyopajīvakabhāvalābhaḥ. etc.*

It breaks off (f. 29) with the words:—*nīścitasāddhyavad-
vṛttatvāt asādhāranyāpattiḥ iṣṭatvāt asādhāraṇasatprati-
pakṣayor anityatādoṣatvavādināṃ prācāṃ matenaital la-
kṣaṇād iti.*

101.

WHISH No. 100.

Size: $16\frac{1}{4} \times 1\frac{3}{8}$ in., (1) + 70 (numbered as leaves 45—114) + 1 (odd leaf between ff. 81 and 82) + (1) leaves, from 6 to 8 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Grantha (one leaf between ff. 81 and 82 in Malayalan).

Injuries: The first two leaves are slightly damaged.

Fragment of a work (probably some Commentary) on Nyāya philosophy.

It begins (f. 45):—*yat kiṃcit sādhyaniṣṭhādheyatvāni
rūpakādhikaraṇatvaṃ vā ādye kevalānvayīti kevalānvayisā-
ddhyaka ity arthtaḥ avyāpe **** (broken) yatisāddhyaniṣṭheti
dvitīyenāne(ne)ti vahnimān dhūmād ity ādau ādye doṣān-
taram āha kvacid iti viśiṣṭasattāvān jāter ity ādau sattā-*

niṣṭhādheyatvānirūpakatvasya sāmānyādaṁ satvena tatra jātyadhikarāṇatvābhāvasya satvād iti bhāvaḥ | *etc.*

F. 51:—iti pañcalakṣaṇarahasyam || pāribhāṣikam evety evakāreṇa yogānādaras sūcitaḥ, *etc.*

F. 72:—pragalbhiyalakṣaṇam āha sādḍhyeti guṇānyatvaviśiṣṭasattāvān jāter ity atra, *etc.*

F. 76:—miśralakṣaṇam eva pariśkr̥tya darśayati keci(t) tv iti sājātyam sādṛṣyam, *etc.*

F. 85:—sārvabhaumalakṣaṇe samudāyapadādāne taddoṣāṇām alagnakatety āśayena, *etc.*

F. 102:—ṭipu¹ | sattāvān dravyatvād vahnimān dhūmād ity ādaṁ tādṛśakūṭādhikarāṇajagadvṛttitvasya, *etc.*

F. 106:—ṭipu¹ | atra jalādirūpadravyam na svaśabdār-ttha | *etc.*

F. 111b:—ṭipu | tatra samavāyena guṇasāmānyābhāva-syotpatikālāvaccchedena, *etc.*

F. 112:—kecit tu vyāpya vṛttitvam kiñcid avacchinna-vṛttikabhinnatvam *etc.*

It ends (f. 114):—nanu pratiyogitāvacchedakaviśiṣṭajñānam nābhāvapratyakṣamātre hetuḥ idan tv ādinā abhāva-pratyakṣe vyabhičārāt na tāvad abhāvapratyakṣaviśeṣe mānābhāvād ata āha viśeṣaṇatāvacchedakaviśiṣṭeti viśeṣye viśeṣaṇam iti nyāyena nābhāvapratyakṣam ananubhavāt vivecitaṁ cedam ālokamañjaryām asmābhiḥ || śrīgurubhyo namaḥ ||

102.

WHISH No. 101.

Size: 14⁵/₈ × 1⁷/₈ in., (2) + 19 + 147 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

The *Gautamīya Dharmasūtra* in 3 Adhyāyas or 29 smaller subdivisions (called 'Adhyāyas' in the Commentary, and in Stenzler's edition).

¹ May be ṭipu.

It begins:—vedo dharmmamūla(m) tadvidān ca smṛti-śīle, *etc.*

In I, 44 this MS. supports the reading srehu adopted by Stenzler from his Telugu MS. See 'The Institutes of Gautama', ed. by A. F. Stenzler, p. iv.

The *first* Adhyāya ends after the 9th chapter ('Adhyāya' 9 in Stenzler's ed.), f. 7:—ācāraṃ prathamoddhyāyaḥ ||

The *second* Adhyāya ends after the 19th chapter ('Adhyāya' 19 in Stenzler's ed.), f. 13:—vyavahāraṃ dvitīyoddhyāyaḥ ||

Then follows the 20th chapter which is not found in Stenzler's edition.

It begins:—atha catuṣṣaṣṭiṣu yatanāsthāneṣu duḥkhāny anubhūya tatremāni lakṣaṇāni bhavanti, *etc.*

The chapter ends:—viśuddhail lakṣaṇair jñāyante dharmmasya dhāraṇād iti dharmmasya dhāraṇād iti || 20 ||

Chapters 21—29 correspond to Adhyāyas 20—28 in Stenzler's edition.

It ends:—iti dharmmo dharmmaḥ || 29 || prāyaścittam tṛtīyoddhyāyaḥ || karakṛtam aparādham kṣantum arhanti santaḥ (read sādhaḥ?) || koṭikannyāpradānaḥ ca koṭigodānam eva ca | apūryyāma (read °yyamāna?) sahasrāṇān tatsamaḥ prātarāhutiḥ || koṭigodāvarīṣṇānam makarārke sitāsite | tat phalaṃ samavāpnoti sāyamhomāvalokanāt | dāntam kṣāntam jitakrodham jitendriyam akalmaṣam | tam agrya-brāhmaṇam anye śeṣāt (read manye śeṣāḥ) śūdrā iti smṛtāḥ || yac caitanyam anasyūta (read anusyūtam?) jāgratsvapnasu-ṣṭiṣu | tad eva tvam idaṃ [n]tatvam ito nāsty adhikaṃ paraṃ || śrīguru° . . . namo namaḥ ||

(2)

The *Mitākṣarā*, a Commentary on the *Gautamīya Dharmaśāstra*, by *Haradattamiśra*. It is incomplete. The first Adhyāya (of the smaller subdivisions) is wanting, and at the end one leaf seems to be lost, containing the end of the Commentary.

It begins:—prāgupañcanayanāt¹ kāmācāravādapakṣaḥ

¹ Read prāg upanayanāt.

āpatkālasypānayanasya grahaṇam | ā ṣoḍaśāt brāhmaṇa-syetyādi brahmacāriti liṅgāt na hi nityakālāt prāk striga-manasya prasamgosti, etc.

The second chapter ends (f. 9):—Haradattamiśravira-citā(yām) mitākṣarākhyāyām Gautamadharmmaśāstraṭikāyān dvitīyoddhyāyaḥ ||

The Ist Adhyāya (ācāram) ends f. 39.

End of the IInd and beginning of the IIIrd Adhyāya (f. 102b):—iti Haradattamiśraviracitāyām mitākṣarākhyā-yām Gautamīyaṭikāyām ekonaviṃśoddhyāyaḥ || atha ca-tuṣṣaṣṭiṣu yātanāsthāneṣu du(h)khāny anubhūya tatremāni lakṣaṇāni bhavantīti karmavipākāddhyāyasya vyākhyānan durllabham | etc.

It breaks off with the last but one Sūtra (28, 51 Stenzler):—yatoyam aprabhavo bhūtānām himsānugraha-yogeṣu | prabhavaty asmād iti prabhavaḥ kāraṇam | (tathāha).

103.

WHISH No. 102.

Size: 15 × 2½ in., (1) + 160 (numbered 130 to 289 in continuation of No. 88 = Whish No. 87) + (2) leaves, about 13 lines on a page.

Material: Palm leaves.

Date: The MS. was written in the Paridhāvin year, corresponding to 967 of the Kollam era, or A. D. 1792.

Scribe: Subrahmaṇya.

Character: Grantha.

The *Śivarahasyakāṇḍa* from the *Śaṅkarasaṃhitā* of the *Skanda-Purāṇa*, continued from MS. Whish No. 87 (No. 88), and containing the *Devakāṇḍa* (ff. 130—141), *Dakṣakāṇḍa* (ff. 142—181), and the *Upadeśakāṇḍa* (ff. 182—289).

It begins:—mātāmahamahāsailam mahas tad apitāma-ham | kāraṇaṁ jagatām vande kaṇṭhād uparivāraṇam | śrīgurubhyo namaḥ | śrīsarasvatyai namaḥ | śivāya on namaḥ || atha vikṣya guho devān jayantapramukhān iha | bandhitān ānayety āha virabāhum tadāsuraiḥ | sa tatheti vinirgatya guhājñāṁ śirasā vahan | etc.

The Devakāṇḍa (in 7 Adhyāyas) ends f. 141b:—om ity ādimahāpurāṇe śrīskānde śaṃkarasaṃhitāyāṃ śivarahasyakhaṇḍe devakāṇḍe saptamoddhyāyaḥ || om śivāya namaḥ || devakāṇḍas samāptaḥ || yādṛśaṃ pustakaṃ dṛṣṭvā, *etc.* . . . śrīsomāskandaparameśvarāya namaḥ || . . . Subrahmaṇyasya svahastalikhitaṃ ||

The Dakṣakāṇḍa begins (f. 142):—harividhimukhyavandyaṃ sarvakarttāraṃ īśaṃ padanata durita ghaṇaṃ śāśvataṃ vakratuṇḍaṃ | abhaya varada hastam śaṃbhuputraṃ gaṇeśaṃ hrdayakamalamaddhye santataṃ cintayāmi || ṛṣayaḥ || dakṣāddhvaras tvayā proktāḥ (read °aḥ) purā sūta tapodhana | jayantāyendraputrāya samāsenā brhaspatiḥ | *etc.*

This Kāṇḍa ends (f. 181b):—om ity ādimahāpurāṇe śrīskānde śaṃkarasaṃhitāyāṃ śivarahasyakhaṇḍe dakṣakāṇḍe catvāriṃśoddhyāyaḥ || śrīminākṣisundareśvarābhyān namaḥ || hariḥ om | dakṣakāṇḍas samāptaḥ || . . . Subrahmaṇyasvahalikhitaṃ || śrīdakṣiṇāmūrttaye namaḥ ||

The Upadeśakāṇḍa begins (f. 182):—om viśveśvaraṃ viśvavandyaṃ vimalajñānabodhakaṃ | upadeśakāṇḍam muktyarttham umāputraṃ namāmy ahaṃ | subrahmaṇyaṃ sureśānaṃ dhūryyakotiśamaprabhaṃ | sukumāraṃ ahaṃ vande sadā sarvāṃgasundaraṃ | *etc.*

It ends (f. 289b):—om iti śrīmatkānde mahāpurāṇe śaṃkarasaṃhitāyāṃ śivarahasyakhaṇḍe upadeśakāṇḍe pañcāśītamoddhyāyaḥ || om śivāya namaḥ || samāptam idam upadeśakāṇḍam | hariḥ om || . . . Subrahmaṇyan svahastena likhitaṃ . . . śaṃkarasaṃhitasaptakāṇḍam parisamāptaṃ 9 100 60 7 śrīmeśamāsaṃ | paritāpināmasaṃvatsaraṃ caitra māsaṃ parisamāptaṃ || om . . . śubham astu ||

On the same leaf written by Mr. Whish:

“100

967

825

This copy written in 1792 AD April/May

Here ends the 7th & last Kāṇḍam of the Sankara Samhitā.”

104.

WHISH No. 103.

Size: $12\frac{3}{4} \times 2$ in., (1) + 10 + 80 + (2) leaves, 10 or 11 lines on a Malayalam page, 8 or 9 lines on a Grantha page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1831. The MS. may be about 50 years older.

Character: The first two works (10 leaves) in Malayalam, the rest in Grantha.

(1)

The *Sāṅkhyasaptati*, or *Sāṅkhyakārikā*, by *Īśvarakṛṣṇa* (ff. 1—3).

It begins:—*hariḥ śrīgaṇapataye namaḥ avighnam astu | duḥkhatrayābhighātāḥ jijñāsā tadapaghātake hetau drṣṭe sāpārthā cen naikāntātyantatobhāvāt | drṣṭavad āśravikas sa hy aviśuddhikṣayātisayayuktaḥ, etc.*

It ends (f. 3b):—*saptatyāṃ khalu yertthās tertthāḥ kṛtsnasya ṣaṣṭitantrasya ākhyāyikāviraḥitāḥ paravādaḥ var-jjitās cāpi || tathā ca rājavārttikam || pradhānāstitvam ekatvam artthamatvam athānyatā | parārtthyañ cātmano naikyam viyogo yogavivacaśeṣavṛttir akartṛtvam laukikār-tthās tathā daśa viparyayaḥ pañcavidhas tathoktā nava tuṣṭayaḥ karaṇānām asāmartthyād aṣṭāvimpśatidhā vadhaḥ | iti ṣaṣṭiḥ padārtthānām aṣṭābhis saba siddhibhiḥ ||¹ namaḥ Kapilāya || . . . śubham astu ||*

(2)

The *Bhāṣyārthasaṃgraha*, by *Brahmānanda Yati*, the pupil of *Vīśveśvarānanda* (ff. 4—10).

It begins (f. 4):—*hariḥ śrīgaṇapataye namaḥ avighnam astu | ghāṭarūpeṇa yo bhāti paṭarūpeṇa ca prabhūḥ sarvā-[bha]vāsakam vande tam ahan devakīsutam śrīmatbhāṣyāmṛ-tāmbhodher arttharatnam samuddhare hnuṃ (?) lamkurv āncane (?) naryāḥ kaṇṭham kaustubhavadddhariḥ śrutismṛtīti-hāsapurāṇāni hi brahmaṇi pramāṇam teṣāṃ ca trividhā pravṛttiḥ keśāñcit pariṇāmadrṣṭyanusāriṇi anyeṣāṃ vivar-ttadrṣṭyanusāriṇi pareṣāṃ apavādadrṣṭyanusāriṇi, etc.*

¹ "All this (tathā ca . . . siddhibhiḥ) from the *Tattvakaumudī* of *Vācaspati*miśra, and faulty", Prof. Aufrecht.

It ends (f. 10):—atrāntaḥkaraṇopādher bādhitatvān na gamanādiśamkā iyam evaitat sūtrasaṃdarbhapratipādyā bhāṣyakārādyabhimatā ca iti śrī-Viśveśvarānandaguruprasādāsāditasarvajñatvena Brahmānandayadinā (sic) kṛtaśrīmatbhāṣyārtthasaṃgraha(h) samāptaḥ || śrīmatbhāṣyāhvayo viṣṇuḥ prasīdatu sadā mama yadyarasam āsvādyā na manonyapumartthadhik || || śrīgurubhyo namaḥ śrīsūryānāṃ vagrahebhyo namaḥ śrīrāmāya namaḥ *etc.*

(3)

A Commentary on the *Sāṅkhyasaptatī*, by *Vācaspatimiśra* (ff. 1—45).

It begins:—ajām etām lohitaśuklakṛṣṇām bahviḥ prajāś srjāmānān namāmaḥ ajā etaṁ juṣamānām bhajante jahaty enām bhuktabhogā | asamastān | Kapilāya mahāmuniaye śiṣyāya tasya tasya cāsmaraye Pañcaśīkhāya tatheśvara-kṛṣṇāyaite namasyāmaḥ | iha khalu pratipitsitam arttham pratipādayan pratipādayitāvadheyavacano [bhavacano] bhavati prekṣāvatām apratipitsitan tu pratipādayat nāyam laukiko na parīkṣaka itī prekṣa(va)tonir ummattavaṁ āprekṣyeta sa caiśam pratipitsitortthaḥ yo jātāḥ puruṣārtthāya kalpate ity ādipsitaśāstraviṣayaājñānasya paramapuruṣārtthasādhana-tvāhetukān tadviṣayaājñāsām avatārayati duḥkhatrayā-bhīghātāḥ jññāsā tadapaghātake hetau evaṃ hi śāstraviṣayo na jññāsyaeta yadi duḥkhan nāma jagati na syāt, *etc.*

F. 45:—ity āryyāmatir yasya soyam āryyāmatih *etc.* ca śāstraṃ sū śrī-Vācaspatimiśraviracitā sāṃkhyasaptativyākhyā saṃpūrṇā || harīḥ om ||

(4)

The *Sāṅkhyavivaraṇatattvakaumudī*, a Supercommentary on *Vācaspatimiśra's* work (No. 3), by *Bodhābhārati*, a pupil of *Bādhāranya*¹ (ff. 45—80).

It begins:—yatprasādād ajau nityam ātmānam aśarīri-
nam | vijājñau tān gurūn bhaktyā namāmi karuṇākārān |
śrīmat-sāṃkhyasaptatīṃ vyācīkhyāsur bhagavān Vācaspatiḥ

¹ The author's name is generally given as *Bhāratiyati*, pupil of *Bodhāranya*. (Prof. Aufrecht.)

prārīpsitasya granthasyāpratibandhena parisamāptiprabala-
pratyartthino vyudā(read vyūhā)rttham śiṣṭācāraparipālānāya
ca pradhānasya puṃ(so) bhogāpavargārttha(m) pravṛttila-
kṣaṇasūstratātparyyakathanapūrvakam pradhānam puruṣāms
ca namasyaty ajām ekam ity ādislokena na jāyata ity ajā
syān mūlaprakṛtiḥ tā namāma ity uttareṇānvayaḥ nanu
tasya... pramāṇābhāpānir viṣayatvan namaskāras-
yeti cet tatrāha bhavati prajās sṛjamānād iti, etc.

It ends:—śaktituṣṭisiddhākhyā ity ārabhya viparyy(ay)āda-
yaḥ pādārttha iti ṣaṣṭiḥ padārtthāḥ kathitā ihety artthaḥ ।
kva śrī-Vācaspathi(ḥ) sūktiḥ kva ca mandasya me matiḥ ।
kāyitam etac ca yat tat (?)¹ cchoddhyam subuddhibhiḥ ॥ iti
śrī-Bādhāranyaśrīpādaśiṣyaparamahamṣaparivrājākācāryyā-
śrī-Bodhabhāratiśrīpādakṛtā sāmkyavivarāṇatattvakaumudī
samāptā ॥ . . . śubham astu ।

105.

WHISH No. 104.

Material: Palm leaves.

Date: Probably early 18th century.

Character: Grantha.

The *Vedāntasūstrasiddhāntaleśasaṃgraha*, in 4 Paricchedas, by *Appayya Dikṣita*, son of *Raṅgarāja Dikṣita*. On the outside cover the following titles are given: "*Siddhāntaleśasaṃgraha*, or *Siddhāntabhedasaṃgraha*, or *Siddhāntasūtrasaṃgraha*." An edition of this work has been published in vol. I, Part I of the Vizianagram Sanskrit Series (Benares 1890). See also Ind. Off. IV, p. 790 sq.

It begins:—yadvikṣaṇam sakalabhūta(m) ca yasya sṛṣṭir
yyasya smitam sakalabhautikasṛṣṭir eṣā । yanmāyayā vila-
sitaṁ jagad indrajālam tasmai namo bhagavate parameśva-
rāya ॥ adhigatabhidā pūrvācāryyān upetya sahasradhā
sarid iva mahādeśān samprāpya śauripadotgatā । jayati
bhagavatpādaśrīmanmukhāmbujanirgatā jananaḥarīṇī sūktir
brahmādvayaikaaparāyaṇā । etc.

¹ Mitra, Notices No. 2820 reads: kva cāpi sanmatam tattvam iti.

It ends:—iti vedāntaśāstrasiddhāntaleśasaṃgrāhe catur-
tthaḥ paricchedaḥ ॥ vidvatguror vihi¹taviśvajidaddhvarasya
śrīsarvatomukhamahāvratayājisūnoḥ śrī-Raṅgarājamakhina
śrītacandramaulir asmy Appadikṣita iti prathitas tanūjaḥ |
tantrāṇy adhitya sakalāni sa tātapāda²vyākhyānakauśala-
kalāviśadikṛtāni | ātmāya vākyam³ anuruddhya ca saṃpra-
dāyasiddhāntabhedalavasamgraham ity akāṛṣit | siddhā-
ntaritiṣu mayā bhramadūṣitena syād yad yathāpi likhitam
yadi kiñcid asya | saṃsodhane sasrayūs (?) sadayā bhavantu
satsaṃpradāyapariśīlananirviśaṃkāḥ ॥ hariḥ om ॥ śabdā-
ntarābhīyāsagūṇasaṃkhyā prakā(ra?)ṇanāmadhēyāni bheda-
sādhakapramāṇāni ॥... karotu mama kalyāṇaṃ karuṇānidhir
īśvaraḥ | jananaśthitisamhārā(ṇ) jagatāṃ vidadhāti yaḥ ॥
śrīmanmahādevāya śāmbāya (read sām̐bāya) parasmai
brahmaṇe namaḥ ॥ om brahmaiva satyaṃ jagan mithyā on
tat sat ॥ śiva śiva ॥ śrī ॥ śubham astu.

106.

WHISH No. 105.

Size: $14\frac{1}{4} \times 2\frac{1}{8}$ in., (1) + 23 [14—23 marked by letters from *ka* to *jha*] + 30 + 1 [single leaf inserted between 21 and 22] + 41 leaves, from 9 to 12 lines on a page.

Material: Palm leaves.

Date: The MS. consists of old and modern parts. The first leaf, and ff. 22—41 at the end of the MS. are written by a different hand and have a more modern appearance. The older parts may have been written in the beginning of the 18th century, the modern parts at the end of the 18th or beginning of the 19th century.

Character: Grantha.

(1)

A philosophical treatise, or fragment of a larger work (*Gādādharī?*) called *Yogyatāvādārtha* (ff. 1—13). See Aufrecht CC. p. 482.

The first leaf (marked f. 13) begins:—ekapadārtthasaṃ-
sarge aparapadārtthaniṣṭhātyantābhāvapratiyogitvaprakā-

¹ Doubtful akṣara.

² sadāvadāta *Ed.*

³ āsthāya mūlam *Ed.*

rakapramāviśeṣyatvābhāvo योग्यात[म] इदं च योग्यात
घातम ऎनयत्य अत्रा वरुतते, *etc.*

F. 8:—योग्यातवदस समपुतल ॥

F. 13b:—योग्यातवदरुतुतल समपुतल हरल ॐ.

(2)

A philosophical treatise (part of the *Gādādharī*? See Aufrecht CC. p. 147, s. v. *viśayatāvāda* and *viśayatāvādārtha*), called *Laukikaviśayatāvādārtha* (ff. 14—19).

It begins:—ghaṭam sāksātkaromīty anuvyavasāyaviśaya-
tāyā laukikaviśayatāyā atiriktāyās siddhir iti navīnāḥ | *etc.*
See the beginning of the *Laukikaviśayaavicāra* in MS. Walker 201i, Aufrecht-Oxford, p. 245. Cf. Mitra, Notices, Nr. 143. Ind. Off. IV, p. 648. Hall, p. 41 sq.

It ends (f. 19):—samāpto laukikaviśayatāvādārthāḥ ॥
śrīveṅkaṭeśāya namaḥ ॥ *etc.*

(3)

The *Parāmarśavādārtha*, another treatise or fragment from the *Gādādharī* (ff. 19b—23b). See Aufrecht-Oxford, Nr. 611: *Navīnamatavicāra*.

It begins:—anumitiṃ pratiparvatīyadhūmavyāpakō vahnir
ity ākarakāḥ parāmarśa eva hetuḥ, *etc.*

It breaks off with the words:—dhūmīya ity ākarakabā-
dhādipratibaddhyatvaprasaṅgaḥ tādṛśadhūmaprakāratāyā.

(4)

The *Vedāntaparibhāṣā*, by *Dharmarājādharīndra*, a pupil of Veṅkaṭanātha, and the author of the *Tarkacūḍāmaṇi*, and of several Commentaries (ff. 1—12). See Aufrecht CC. p. 269. The first leaf contains the beginning of the first *Pariccheda* (as far as p. 3, l. 6 in the edition of the text published at Calcutta, Śake 1769), while ff. 2—12 contain the two last *Paricchedas*.

F. 1 begins:—yadavidyāvilāsena bhūtabhautikasṛṣṭayaḥ |
tan naumi paramātmīnam saccidānandavigraham | yadan-
tevasipañcasyair nīrastā bhedivāraṇāḥ tan naumi narasiṃ-
hākhyam yatīndram paramaṇi gurum | śrīmat-Veṅkaṭanā-

thākhyān viḷamkūṭinivāsinaḥ | jagatgurūn ahaṃ vande
sarvatantrapravarttakān | yena cintāmaṇau ṭikā daṣaṭikā-
vibhañjanī | tarkacūḍāmaṇir unāma kṛtā vidvanmanoramā |
ṭikā śāśadharasyāpi bālavutpattidāyini | padayojanayā
pañcapādikā vyākṛtā tathā | tena bodhāya mandānām vedā-
ntārtthāvalambinī | Dharmmarājāddhvarindreṇa paribhāṣā
vitanyate | iha khalu dharmmārtthakāmamokṣākhyeṣu ca-
turvidhapuruṣārttheṣu mokṣa eva paramapuruṣārtthaḥ. *etc.*

F. 8b:—iti Dharmmarājāddhvarindraviracitāyām vedā-
ntaparibhāṣāyām viśayaparichedaḥ ||

It ends (f. 12):—iti siddham prayojanam || iti Dharmmarā-
jāddhvarindraviracitāyām vedāntaparibhāṣāyām aṣṭama-
paricchedaḥ || hariḥ om om brahmādibhyo brahmavidyā-
sampradāyakartṛbhyo namaḥ || vedāntaparibhāṣeyam sarasū
likhitā mayā | etena vandito devaḥ keśābhyaṃ priyatām
hariḥ.

(5)

The *Vedāntaśikhāmaṇi*, a Commentary on the *Vedānta-
paribhāṣā*, by *Rāmakṛṣṇādhvarin*, the son of the author
Dharmmarājāddhvarindra (ff. 13—30, 1—41). The two first
Paricchedas only. A lithographed edition of this work, with
a commentary, was published at Benares (202 foll., oblong).

It begins (f. 13):—vāgīśād yās sumanasas sarvārtthā-
nām upakrame | yan natvā kṛtakṛtyā[su] syus tan namāmi
gajānanam | naidāghabhānukiraṇeṣv iva vāripūras sarvo
vibhāti yadabodhavaśāt prapañcaḥ | mālāphaṇīva ca ni-
mīlati yatprabodhāt tat brahma naumi sukham adva-
yam ātmarūpam | ā setor ā sumeror api bhuvī viditān
Dharmmarājāddhvarindrān vandehaṃ tarkacūḍāmaṇima-
ñjananākṣiradhūps tātapādān | yat[sā]kārūṇyān mayābhūd
adhigatam adhikaṃ durgraham sūkṣmadhikair apyāntam
śāstrajātam jagati makhakṛtā Rāmakṛṣṇādhvayena | vedā-
ntaparibhāṣākhyām sohaṃ tātavinirmmitām | vyākaromi
kṛtiṃ sarvām śrutyantārtthaprakāśikām | *etc.*

After f. 30, a new numbering of leaves begins, but no-
thing seems to be missing.

End of the MS.:—vā mithyātvaṃ bodhyam anumānarū-
peṇa prayojanam upasamharati tasmād iti ॥ iti Dharmmarā-
jāddhvarīndrātmaja-śrī-Rāmakṛṣṇāddhvariviracite vedānta-
śikhāmaṇau anumānaparicchedaḥ ॥ śrī-Rāmakṛṣṇāya namaḥ ॥
hariḥ om ॥

107.

WHISH No. 106.

Size: $12\frac{5}{8} \times 1\frac{7}{8}$ in., (2) + 95 + (1) leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1831. The MS. cannot be many years older.

Character: Grantha.

Injuries: One of the three leaves ff. 82 to 84, and parts of the two others are lost, so also part of f. 89.

The *Prapañcahṛdaya*, in 8 Paṭalas, described by Mr. Whish as 'an admirable cyclopaedia of modern works of Science.'

It begins:—lokadehādikāryyānāṃ kāraṇasyādikāraṇaṃ |
prapañcahṛdayādhāraṃ tan namāmi sadā hariṃ | athedā-
nīm aśeṣapuruṣārthtāśeṣatayā sakalaprapaṇcoyam iha pra-
darśyate sa tu trividho vedyavidyāvettprapaṇcabhedena
tatra vedyaprapaṇco dvidvidhaḥ tanubhuvanabhedena tatra
tanur dvidvidhā[h] sthāvarajaṃgamadehena tatra pañcavidha
sthāvaraḥ, etc.

Paṭala I (tanubhuvanaprakaraṇaṃ nāma) ends f. 18,
P. II (vedaprakaraṇaṃ nāma) f. 23b, P. III (śaḍaṃga-
prakaraṇaṃ nāma) f. 34b, P. IV (caturttham upāṃgapra-
karaṇaṃ) f. 48b, P. V (upavedakāraṇaṃ nāma) f. 59b,
P. VI (beginning:—athedānīm aśeṣapuruṣārthtāgryas sa-
kalasamsārādūḥkhappravahanivarttako mokṣopi [vi]pradar-
śyate i) ends f. 66, P. VII (jñānaprakaraṇa) f. 74b.

It ends:—vaiśvānara svayaṃ vahnir brahmarandhravinir-
gataḥ | yathaiva mathito vahnir araṇīm sandahet tathā |
santāpayati svan deham āpādataḥ samastakam | brahmaivā-
sau bhaved ātmā na punar janmabhāg bhavet | nānāvijñā-
najananaṃ vidvajjanamanoharaṃ | prapañcahṛdayākhyam

hi prapañcottamabhūṣaṇam | samyakjñānapradamśaś ca
da (?) jñānam sarvavastuṣu | aprakāśyam idan tantraṃ
saṃhāraṇadāhakaṃ || iti prapañcahṛdaye aṣṭamaḥ pa-
ṭalaḥ || prapañcahṛdayaṃ samāptam om | . . . śrīgurubhyo
namaḥ ||

108.

WHISH No. 107.

Size: $15\frac{1}{4} \times 2$ in., (1) + 266 + (1) leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1831. The MS. may be about 100 years older.

Character: Malayalam. Two different hands, a larger one (ff. 1 to 112b), and a smaller one (ff. 112b to the end). The leaves are numbered by letters, according to the system mentioned above to No. 19. After f. 247, a new foliation begins, by the letters ka, kha, ga, etc.

The *Mīmāṃsā-Tantravārttika*, by *Kumārila Svāmīn*, beginning with I, 4, 3 and ending with the end of the second Pāda of the third Adhyāya.

It begins:—hariḥ | idānīm ayaugikeṣu vṛihyādivaḥ lokarū-
ḍheṣu jātiguṇavacanaśabdeṣu cintā na hy ānumānikakaraṇa-
tvānurodhena pratyakṣaprasiddhibādhas saṃbhava[n]titi pū-
rvādhikaraṇeṇāsiddhiḥ | nanv ājyai stuvate prṣṭhai stuvate
bahiṣpavamānena stuvata ity upapattivākyatvād etāny udā-
harttavayāni tathā hi utpattau nāmadheyam vā guṇo vāpy
avadhāritam (*sic*) vyavahārāṃgatām yāti saivodāharanākṣamā
sā tu nodāhṛtā sūtrakāreṇa yasmin guṇopadeśa iti guṇavā-
kyasyāśritatvāt, etc.

The 1st Adhyāya ends (f. 30b):—iti mīmāṃsātantravā-
rttike prathamasyāddhyāyasya caturtthaḥ pādaḥ || samā-
ptaś cāddhyāyaḥ ||

The first Pāda of the 2nd Adhyāya ends on f. 114b, the second Pāda ends on f. 175, the third Pāda ends on f. 196b. The second Adhyāya ends on f. 205b.

The MS. ends with the 2nd Pāda of the 3rd Adhyāya:—
tasmāt sarvavītānām indrasomasavanasambandhitvān man-

travat bhakṣaṇaṃ iti siddhaṃ ॥ ity ācāryya-Kumārīlasvā-
miviracite guruvākyaleśasaṃgrahe mīmāṃsātantravārttikē
tṛtīyaśāddhyāyasya dvitīyaḥ pādaḥ ॥

109.

WHISH No. 108.

Size: $7\frac{5}{8} \times 1\frac{3}{4}$ in., 84 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Kuvalayānandīya*, by *Appayya Dīkṣita*. See Auf-
recht CC. p. 113. Other copy below No. 127.

It begins:—śrīgurubhyo namaḥ | parasparatapassampat-
phalātita(read phalāyita?)parasparau | prapañcamātāpitarau
prāñcau jāyāpati stumaḥ | utghāṭya yogakalayā hṛdayābja-
koṣaṃ dhanyaiś cirād api yathāruci grhyamāṇaḥ | yaḥ
prasphuraty avirataṃ paripūrṇarūpaś śreyas sa me diśatu
śāśvatika(m) mukundaḥ | alaṃkāreṣu bālānām avagāhanasi-
ddhaye | lalitāḥ kriyate teṣāṃ lakṣyalakṣaṇasaṃgrahaḥ |
yeṣāṃ candrāloke dīśyante lakṣyalakṣaṇaślokaḥ | prāyas
ta eva teṣāṃ itareṣāṃ tv abhinavā viracyante | etc.

It ends:—guṇena tadīyasnānato gaṃgāyālī | pāvanatva-
guṇo varṇitaḥ | guṇopāyadvarṇyate sa ullāsaḥ dītivārddha-
mādyasyodāharanaṃ (sic) | tatra pativratāmahimā guṇena
tadīyasnānato gaṃgāyālī iti kuvalayānandīyaṃ sampaūrṇaṃ ॥
hariḥ om |

110.

WHISH No. 109.

Size: $6\frac{7}{8} \times 1\frac{5}{8}$ in., (2) + 41 + (3) leaves, 7 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'December 1831.' The MS. is
probably not much older.

Character: Grantha.

A fragment or fragments of a work belonging to the
Samgītaśāstra, and treating of the art of dancing and

acting, but chiefly of the various motions of the hands used by female dancers (*abhinaya*).¹ The title *Nāṭyalaṅkāra* given by Mr. Whish is doubtful. A work called *Abhinayadarpaṇa* (see below) is mentioned by Burnell, Tanjore, p. 60.

The MS. begins:—*hastabhāvaśirodṛṣṭirekhāpuṣpāñjalis tathā | mukhacāliyacāliyā dvādaśāṅgam ataḥ paraṃ || patākalakṣaṇam | prasāraṇam aṅgulīnām aṅguṣṭhasya ca kuñcanāt patākākhyakaraṇaḥ karaṭikavicakṣaṇaiḥ | nāṭyārambhe pārivāhe vare vastuniṣedhake | kucasthale niśāyān ca nadyām amaramaṇḍale | etc.*

F. 30b ends:—*ity abhinayadarpaṇam || hariḥ om | śrīgurave namaḥ |*

F. 31 begins:—*haṃsāsya hastalakṣaṇam | maddhyamādyās trayoṅgulyo virālā prasṛtā yadi | tarjanyamguṣṭhasaṃśleṣāt karo haṃsāsyaḥ bhavet | etc.*

F. 35 ends:—*vāme tu mṛgaśirṣam syāt dakṣiṇe ca kapitthakam | rādhāyā darśane caiva ratnāvalī niyujyate || śrīgurubhyo namaḥ ||*

F. 35b begins:—*raṅgalakṣaṇam | puroḍhe naraṇaḥ pādāśaḥ hastaparākramāt | devālaye sabhāyān ca bhaveyuh puratas tathā | etc.*

F. 36b breaks off with the words:—*anyathā nṛtyate caiva brahmahatyā dipātakam | etau tau viparitau tu baddhne strīpumsayos tathā ||*

F. 37 begins:—*makāras tu mahādevo dakāro danujāntakaḥ | etc.*

F. 38 ends:—*purato Bharatācāryyo narttakivākalāvati | tatpāścāt gāyakaḥ tiṣṭhet pāścāt gaṇikā dāsa | aṣṭau śaḍvā catasro vā bhaveyuḥ pa (read bhaveyuh) | vibhramān vitāḥ iti nāṭyalaṅkāram ucyate || hariḥ om ||*

F. 39 begins:—*tantrirāja namas tubhyam tantri layasamānvitā | gandharvakulasambhūta śeṣākāra namostu te | etc.*

The MS. breaks off (f. 41) with the words:—*stambapralāyāromāñcasvedo vaivarnyam eva ca | āśruvaispūryyam ity aṣṭau sātvikāḥ parikīrtitāḥ |*

¹ As Prof. Aufrecht informs me, the work is the *Abhinayadarpaṇa*, attributed to *Nandikeśvara*.

III.

WHISH No. 110A.

Size: $14\frac{3}{8} \times 1\frac{3}{4}$ in., (1) + 233 + 4 + 37 + 37 + 43 + (1) leaves, generally 9 or 10 lines on a page.

Material: Palm leaves.

Date: Probably end of 18th century.

Character: Grantha (the first three works), and Malayalam (the two last works).

(1)

The *Horāsūstra*, i. e. *Varāhamihira's Brhājñātaka*, with a Commentary (*Subodhinī*), Adhyāyas II—XXV. (Ff. 233.) See Ind. Off. V, p. 1093 sq.

It begins:—*atha grahayonibhedāddhyāyo vyākhyāyate tatra prathamena ślokena pūrvoktasya horākhyasya kāla-puruṣasyātmādisvarūpaṃ rājādirūpatvaṃ cāha | kālātmā dinakṛṇ manas tuhinagus satvaṃ, etc.*

F. 24:—*iti Varāhamihirācāryyaviracite horāsāstre dvitīyoddyāyaḥ ||*

Adhyāya 4 ends f. 48, A. 5 f. 67b, A. 7 f. 113, A. 11 f. 151b, A. 16 f. 177, A. 20 f. 192, A. 24 f. 230b, A. 25 f. 233b.

It ends:—*mīnāntyadrekṅkārūpaṃ āha | śvabhṛāntike sarppaniveṣṭitāṃgo[r] vastrair vihināḥ puruṣa[h]s tv aṭavyāṃ | corānalavyākulitāntarātmā vikrośatentyopagato jhaṣasya | ayaṃ sarppadrekṅkaḥ puruṣa[h]s tathāraṇyaś ca || 36 || iti horāsāstre pañcaviṃśoddyāyaḥ || om ||*

(2)

Fragment of an astronomical treatise (ff. 4).

It begins:—*vargēśā ncyante || bhaumācchavie candrara-vijñāasukravakredyamaṇḍākāḥ kusutāmaredyāḥ |*

It ends:—*mukhyāṃśas tv aṣeṣarājapadavipārāvataṃ gopuraṃ brahmasthānam urānivīrapadavī rudrāsana dvā-daśa || rāhos tu mitrāṇi kavīdyamaṇḍāḥ ketos tathāivātra vadanti ta(j)jñāḥ ||*

(3)

Fragment of the *Trilokasūravṛtti*, with numerous diagrams in the text. (Ff. 37.) Mr. Whish describes it as the "first part of the Trilōka-sāram, a Jaina work." In the margin of the first page we read:—siddhan namaḥ trilokasāravvyākhyānam || ahan namaḥ | See Professor Leumann's list in the Vienna Oriental Journal, vol. XI (1897), p. 303. Other MSS. of the Trilokasāra, see in Poona Cat. p. 108 (VIII, 599); ib. p. 411 (XVIII, 268); Peterson. IV, No. 1431; Bhandarkar, Sixth Rep. (1897) No. 1002. (Prof. Leumann by letter).

It begins:—śrīvitarāgāya namaḥ || tribhuvanacandrajinendram bhaktyāna(r)ttya trilokasārasya vṛttim yaṁ kiñcijña (read vṛttir yatkiñcijña)prabodhanāya prakāśyate vidhinā || 1 || jīyād akalaṁkādyah sūrīr gguṇabhūriramaḥavṛṣadhārī anavaratavinatajinamatavirodhivādīpraḥ jagati || 2 ||

F. 20b:—saṁkhyāpramāṇam samāptam || atha saṁkhyāpramāṇaviśeṣāś caturddāśa dhārāḥ saprapaṇcam pradarśyedānīm prakṛtam upamāpramāṇāṣṭakam nirūpayati ||

It ends (f. 35b):—etāvat khaṇḍānām 9 0 0 0 0 8 vanitanuvātabāhalyasya daṇḍikṛtatvād ayam jaghanyāvagāhopi sārddhahastatrayarūpaḥ 3 pra ha 4 phala 1 icche 3 = labdhadaṇḍa 3 anena trairāśikena daṇḍikṛtaḥ.

Then follow two leaves with diagrams.

(4)

The *Sahasranāmasaṁgrahabhūṣya*, a Commentary on the *Viṣṇusahasranāma*, by Śāṅkara. (Ff. 37.)

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śitaṁ *** (blank) nnamāmy adya divyāṁ vācam sarasvatīm | sahasranāmaavyākhyeyam brahmajñāna *** (blank) na nirmmitā ādis tvam sarvabhūtānām maddhyam antas tathā bhavān, etc.

It ends:—śamādisampatsamyuktair ddhyeyo yaḥ pu-ruṣottamaḥ tasmai namostu kṛṣṇāya saṁsārakleśahāriṇe || iti śrīmat-Govindabhagavatpūjyapādaśiṣyasya śrīmatparivrā-

jakācāyasya śrīmac - Chaṃkarabhagavataḥ kṛtiḥ śrīsa-
hasranāmasaṃgrahabhāṣyākhyā samāptā || sahasranāma-
prathamāśatake | kṣetrañjñokṣara ity ekan nāma | . . .
vṛṣākapiṛ iti dvitīyaśatakasyādih | sandhātā iti tṛtīyasya |
yugāvartta iti caturtthasya | vira iti pañcamasya | kavīn-
dra iti ṣaṣṭhasya | śrīvatsavakṣā iti saptamasya | saktety
aṣṭamasya | akṣobhya iti navamasya daśamasya svastida
iti || śrīgurubhyo namaḥ śrīkṛṣṇāya namaḥ ||

(5)

A Commentary on *Śaṅkara's Viṣṇupādādikeśāntastuti*, incomplete. (Ff. 43.)

The text with a Ṭippaṇa has been printed in the *Kāvya-mālā*, Part II (1886), pp. 1—20.

It begins:—harīḥ śrīgaṇapataye namaḥ avighnam astu
śrīgurubhyo namaḥ jātyākhyāguṇakarmmavarjitatayā nir-
ṇītāṃ apy āgamair jñātyāyāṃ paśupālam āptavacasāḥ
kṛṣṇaṃ grṇanty ākhyayā śrīśaṃ jñānināṃ īśvaraṃ suyaśa-
saṃ vīraṃ viraktaṃ guṇais trātā rajju (?) gatāṃ ca
karmmabhir aho devāya tasmai namaḥ śrīmac-Chaṅkara-
pūjyapādaracitaṃ pādādikeśāvadhistotran dātram aghasya
netraṃ amalāṃ trātraṃ hareḥ prekṣituṃ vyācikyāṣati
mayyāṃ hāṣati satāṃ eṣāpi yā hāṣati vyaktaṃ bhaktir
athāpi viṣṇupadayoḥ puṣṇāti me dhṛṣṇutāṃ | tatra tāvad
ātmā vā are draṣṭavya iti, *etc.*

It ends:—harim maṇiśyāmarucini tatra svairāñcaran-
tiṣṭha tṛṇāni goṣṭhaśauri (?) svayaṃ bhukta ivāpatṛptin tṛp-
yanty udārāḥ paratarppaṇena || 42 ||

112.

WHISH No. 110B.

Size: $11\frac{3}{4} \times 2$ in., (2) + 38 + (1) + 35 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

The *Divyamaṅgalādhyāna*, a chapter from the *Rājara-
jeśvarītantra* (ff. 1—6).

It begins:—śrīdevy uvāca | devadeva mahādeva sacci-
dānanda vighraha | pañcakṛtyapareśāna paramānanda dā-
yaka | śrīrājarājarājeśi yā śris tripurasundarī | tasyā
ddhyānam mamācakṣva yadi te karuṇā mayi | *etc.*

It ends:—ity umāmaheśvarasaṁvāde rājarājeśvaritāntre
mokṣaprade divyamaṅgalāddhyānan nāma triṁśatpāṭalaḥ ||

(2)

The *Lalitādevīstotra* from the *Lalitopākhyāna* of the
Brahmāṇḍa-Purāṇa (Uttarakhaṇḍa) (ff. 7—15).

It begins:—śrīmahādevyai namaḥ || Agastya uvāca |
aśvānana mahābuddhe sarvaśāstraviśārada | kathitaṁ lali-
tādevyāś caritaṁ paramātbhutaṁ | pūrvaṁ prādurbhāvo
devyās tataḥ patṭābhiṣecanaṁ | *etc.*

It ends:—iti śrī-Mārkaṇḍeyaviracite brahmāṇḍottare
lalitopākhyāne stotrakhaṇḍe hayagrīvāgastyaśaṁvāde lali-
tādevīstotraṁ sampūrṇaṁ || śrīmahātripurasundaryyai
namaḥ ||

(3)

The *Trīśatī Stotra* (from the *Lalitopākhyāna* in the
Uttarakhaṇḍa of the *Brahmāṇḍa-Purāṇa*, see Aufrecht CC.
p. 239) (ff. 16—21).

It begins:—om parāśaktyai namaḥ | śrī-Agastya uvāca |
hayagrīva dayāsindho bhagavañ chiṣya vatsala | tvattaś
śrutam aśeṣeṇa śrotavyaṁ yad yad asti tat | rahasyanāma
sāhasraṁ api tvattaś śrutam mayā | *etc.*

It ends:—iti śrītrīśatī nāma mahāstotraṁ sampūrṇaṁ
harīḥ om || śrīguruḥbhyo namaḥ ||

(4)

The *Ambāstava* (ff. 22—24).

It begins:—yām āmana[ya]nti munayaḥ prakṛti(m) purā-
ṇīm vidyeti yām śrutirahasya-giro gṛṇanti | tām arddhapalla-

vitaśamkararūpamudrān devīm ananyaśaraṇaś śaraṇaṃ
prapadye ॥ 1 ॥

It ends:—ambāstavaṃ sampūrṇaṃ | hariḥ | om | śrī-
gurubhyo namaḥ ॥

(5)

The *Mantrākṣaramālā*, or *Mānasapūjā* (ff. 25—27). The
latter title is given in the margin of f. 25, and in the
table of contents at the beginning of the MS. See above
No. 43 (2), and Aufrecht CC. s. v., p. 452.

It begins:—kallolollasitāmṛtābdhilarimaddhye virājan-
maṇidvipe kalpakavāṭikāparivṛte kādambavāṭ[t]yujvale |
ratnastambhasahasranirmmitasabhāmaddhye vimānottame
cintāratnavinirmmitaṃ janani te simhāsaṇaṃ bhāvaye ॥ 1 ॥

It ends:—phalaśruti | śrīmantrākṣaramālayā girisutāṃ
pūjārcaye cetasaṃ[†] sandhyāsu prativāsaraṃ suniyataṃ
tasyāmalasyācirāt | cittāmbhoruhamāṇḍape girisutā nṛttaṃ
vidhatte sadā vāṇīvaktrasaroruhe jaladhijāgehe jaganmaṇi-
gaḷā ॥ 16 ॥ hariḥ om . . . śrīr astu |

(6)

The *Ānandasāgarastava* (by *Nīlakaṇṭha Dikṣita*) (ff. 27 b—
33 b). Incomplete. See above No. 63 (3).

It begins:—vijñāpanārhaviralāvasarānavāptyā mando-
dyame mayi daviyasi viśvamātulḥ | avyājabhūtakarūṇāpavanā-
paviddhāny anta smarāmy aham apāṃgataraṃgitāni ॥ 1 ॥

It ends:—kāñcīguṇagrathitakāñcanaveladr̥śyañ caṇḍā-
takāṃśukavibhāparabhāgaśobhi paryyaṃkamaṇḍalapariṣka-
raṇaṃ purāṇe ddhyāyāmi te vipulam āmba nitāmbabim-
baṃ ॥ 69 ॥

(7)

The *Carccāstava*, by *Kālidāsa*, in 25 stanzas (ff. 34—36).

It begins:—saundaryyavibhramabhuvo bhuvanādhipatyā-
sāmpattikalpataravas tripure jayanti | ete kavitrakumuda-
prakarāvabodhapūrṇendavas tvayi jagajjanani praṇāmāḥ ॥ 1 ॥

It ends:—iti Kālidāsaviracitaṃ carccāstavaṃ sampūrṇaṃ
hariḥ om ॥ śubham astu.

[†] Read with MS. No. 43 (2): yaḥ pūjayec cetasā.

(8)

The *Kalyāṇastava*, by *Kālidāsa* (ff. 37—38).

It begins:—kalyāṇavṛṣṭibhir ivāmṛtapūritābhir llakṣmī-
svayaṃvaraṇamaṃgalādīpikābhiḥ | sevābhir āmba tava pā-
dasarojamūlenākāri kim manasi bhaktimatān janānām || 1 ||

It ends:—Kālidāsaviracitaṃ kalyāṇastavaṃ samāptaṃ ||
śrīmahādevyai namaḥ || śrīmahātripurasundaryyai namo
namaḥ || om |

(9)

The *Paramārthasāra*, by *Śeṣanāga*, with a Commentary.
See Aufrecht-Oxford p. 353 (MS. Wilson 535). Mitra,
Notices, vol. II, p. 111, No. 698, Hall p. 105, Ind. Off.
Part IV, p. 841.

It begins:—vandehaṃ vasudhādhāraṃ vacasām ādikā-
raṇaṃ | vāsudevapriyaṃ Śeṣaṃ aśeṣasukhadaṃ paraṃ |
prapadye caraṇadvandvaṃ advandvaṃ sukhaduḥkhadaṃ |
śrīmatkṛṣṇasarasvatyā guros tatvārtthadarśinaḥ | prāripsi-
tasya granthasyāvighnena parisamāptaye pracayaagamanāya
śiṣṭācāraparipālānāya paramātmasmaraṇalakṣaṇaṃ maṃ-
galaṃ ācarati || paramparasyāḥ prakṛter anādikam | ekaṃ
niviṣṭaṃ bahudhā guhāsu sarvālayaṃ sarvacarācarasthi-
taṃ | taṃ eva viṣṇuṃ śaraṇaṃ prapadye || 1 || asyāyaṃ
artthaḥ, etc.

It ends:—ity evaṃ śiṣyeṇa prṣṭaṃ prativiviktaṃ sacci-
dānandaṃ brahmasvarūpaṃ tasmād upadiśya gamayati || 85 ||
vedāntaśāstram akhilaṃ Śeṣas tu jagadādhāraḥ | āryyā-
pañcāśītyā baddhaḥ (read babandha) paramārtthasāraṃ
idaṃ || iti paramārtthasāraṃ samāptaṃ || dantini dāru-
vikāre dāru tirobhavati sopi tatraiva | jagad iti tathā
paramātmā paramātmāny eva jagat tirodhatte || iti Śeṣa-
viracitāryyas samāptā || śrīgurubhyo namaḥ ||

(10)

The *Kārtavīryārjunakavaca*, the 12th Adhyāya of the
Uddāmareśvaratantra (ff. 23—35 = 1—13).

It begins:—yolañ carācaragurur bhuvanam bibhartti yasyārddham adritanayā viśadasmitāsyā | yasyogratamkamukhakṛttagalo vidhātā rudrasya mūrttir akhilam śivam ātanotu | asya rudrasya bhagavān agniḥ kāṇḍaṣṭiḥ | echando mahāvirāt | śambhur devatā tatra jābālopaniṣat | atha hainam brahmacāriṇa ūcuḥ, *etc.*

It ends:—ity uḍḍāmareśvaratantre kārttavīryyārjunakavacan nāma dvādaśoddyāyaḥ || kārttavīryyārjjunamahāmantrasya [] dattātreyabhagavān ṣṭiḥ | anuṣṭup echandah | kārttavīryyārjjuno devatā | preṃ bijam | namaś śaktiḥ | kārttavīryyārjjunāyeti kilakam | kārttavīryyārjjunaprasādasiddhyarththe jape viniyogaḥ | am preṃ cehrīm am | im klīm bhrūm ī śiraḥ | um am hrīm um śikhā | em krom śrīm aim kavacam | om hum phaṭ netram | am śrīkārttavīryyārjjunāya namaḥ || aḥ | astram | mūlam | om preṃ cehrīm klīm bhrūm am hrīm krom śrīm hum phaṭ śrīkārttavīryyārjjunāya namaḥ ||

113.

WHISH No. 111.

Size: $15\frac{1}{2} \times 1\frac{1}{4}$ in., (1) + 126 + 17 + (1) + 24 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: At the end of the first work the date is given (in Malayalam language), viz. January of the Kollam year 985 i. e. A. D. 1810.

Scribe: Kṛṣṇadvija.

Character: Malayalam.

(1)

The *Śrutirāṅginī*, a Commentary on *Jayadeva's Gītāgovinda*, by *Lakṣmīdhara*, son of *Yājñeśvara*, in 12 Sargas. (Ff. 126.)

See No. 142 (Whish No. 144) for another copy of the same work.

It begins:—hariḥ śrīgaṇapataye namaḥ aviḥnam astu | dhavalajaladavarṇṇaṃ candramahākhaṇḍacūḍaṃ paraśuhariṇahastaṃ jñānamudrābhirāmaṃ bhujagaparavirājatkaṇkaṇaṃ jānubāhun dalitanatajanārttin dakṣiṇāmūrttim ide | Lakṣmīdhareṇa viduṣā kriyate śrutirāṅginim vidvatkavi-

mude gītagovindasyārtthadīpikā | yad iṣṭam likhyate nā-
tra yac cāniṣṭam vilikhyate dvitayam tad dayam vighnaiḥ¹
kṣamyatām varṇitair² mmayi | na buddhyate sudhair³
ggītagovindasyārtthagauravam vyākhyānāsatakenāpi vibhāya
śrutirāñjinīm | *etc.*

It ends:—sāddhvi mādhdhika cintā na bhavati bhavataḥ
śarkare śarkarāsi⁴ drākṣe drakṣyanti te⁵ tvām anṛta
mṛtam asi kṣīranṛtatvam eṣi moce mā jiva jāyādharadha-
rakahare majja yuṣmajjayāyai vā kalpam kalpitāṃgyā yad
iha bhūvi girā sthīyate jāyadevyā || he mādhdhika || iti
dvādaśasarggaḥ || || śrīkṛṣṇāya namaḥ | kollam 900 āyi-
rattaēmpattañ cāmata makaramāsam āncāntiyaticoppāc
cayam rohaniyūm śuklapakṣattil dvādaśīyūm siṃhaḥ kara-
ṇavūm kuṭiyadivasampātāleyeśānugraheṇa Kṛṣṇadvijena
likhitam pustakam || śrīgurubhyo namaḥ *etc.*

(2)

Fragment of an astronomical treatise (ff. 17). In the
margin of f. 1, and on the title page the title *Kṛṣṇāyam*
is given.

It begins:—harīḥ śrīgaṇapataye namaḥ avighnam astu
ena traikālajñānam uktam ajñānatimiravattibhyaḥ tajñānam
divyayutam vakṣye tasmai namaskṛtya jyotiṣaphalam ādeśaḥ
phalārttham ārambhanam bhavati lokā tasmād yatnaḥ
karyyo hy ādeśe jyotiṣajñāne navabhīr navabhīr athāṃśer
māṣpannā rāśayo *etc.*

F. 10:—|| iti jīvayoniḥ || candraś catuṣpadaṣṭho dre-
kkāṇo, *etc.*

It ends (f. 17):—caturtthadivase maddhyāhnārkkheṇa
samyukte ajalagne budhadrṣṭe hy aśvatarīṇām adarśanam
brūyāt śuśkanadikūlagatā labhyante mṛgyamāṇais tāḥ

¹ dvitayan tad dayānighnaiḥ, MS. Whish No. 144.

² paṇḍitair, MS. Whish No. 144.

³ budhair, MS. Whish No. 144.

⁴ karkarāsi, MS. Whish No. 144.

⁵ ke, MS. Whish No. 144.

śukre kṣitejalagne dhenudvayam atra garbhīṇi caika tīr-
nām gavām adarśanam aṣṭamadivase bhavel lābhaḥ bu-
ddhadṛṣṭe tallagne hy aśvatarīṇām adarśanam brūyāt
śvaḥkāle ravyudaye labhyante mṛgayamāṇena adya caturtthe
divaseccāgoṣṭameśvare dṛṣṭe prativeśiko vayasyo navame
divase svayan detā śaśīśukrābhyām dṛṣṭe śītir ggāvo bhūtās
sagopālāḥ ।

(3)

The *Vedāntasāra*, in 22 Adhyāyas. The name of the author is not given.¹

It begins:—harīḥ śrīgaṇapataye namaḥ avighnena pari-
samāptir astu[h] śuklāmbaradharam viṣṇum śaśivarīṇām
caturbhujam prasannavadanam dhyāye sarvavighnopaśān-
taye । ajñānatimīrandhasya jñānāñjanaśalākayā cakṣur
unmīlitaṃ yena tasmai śrīgurave namaḥ । . . . athāsādhana-
catuṣṭayasamvākyānantaram ātmānātmāvivekam ucyate ।
ātmā śarīratrayam । vilakṣaṇā avasthāttrayasākṣi nityaśu-
ddhabuddhamukam (?) satyaparipūrṇasaccitānandakatvaṃ
nāma kālattrayanāśanarahitatvaṃ nāma kālattrayavidyā-
mānaprakāśatvaṃ svasaktasāsaṃsayādhivirodhi svabhāvatvā
mama (read °tvam nāma?) tasmād anantarūpatvaṃ satva-
rajastamogūṇasvarūpaṃ ajñānasaccidānandasvarūpaṃ brah-
maṇaḥ ubhayāḥ (?) ākāśam ulpannam ākāśadvāyum vāyor
ahni ahi rāvaḥ,² etc.

F. 4:—iti vedāntasāre prapañcarahasyaprathamoddhyā-
yaḥ ॥ F. 7:—iti vedāntasāre śarīralakṣaṇam nāma trītiyo-
ddhyāyaḥ ॥ F. 15b:—iti vedāntasāre bhaktīlakṣaṇasam-
prapāṇaye trayodaśoddhyāyaḥ ॥

It ends (f. 24):—iti vedāntasāre videhakaivalyalakṣaṇe
saṃsārarahasye dvāvīṃśoddhyāyaḥ ॥ ॥ upadeśavedāntasi-
ddhyarahasyam samāptaḥ । śrīgurubhyo namaḥ ॥

114.

WHISH No. 112 A.

Size: 16½ × 17 in., (1) + 95 + (8) leaves, from 9 to 12 lines on
a page.

¹ "It is by *Śaṅkarācārya*", Prof. Aufrecht.

² Read utpannam ākāśad vāyur vāyor agnir agner āpaḥ?

Material: Palm leaves.

Date: Probably end of 18th cent.

Scribe: Vāsudeva.

Character: Malayalam.

The *Bhaktapriyā*, a Commentary on the *Nārāyaṇya-stotra*, in 12 Skandhas. The author of the Stotra is *Nārāyaṇa Bhaṭṭa* of Kerala. See Aufrecht CC. p. 294.

It begins:—*hariḥ śrīgaṇapataye namaḥ avighnam astu śrīgurubhyo namaḥ | gajānaṇaṁ girāṇ devīm Vyāsaṁ kamsaṇaṇaṁ gurūṇ bhūteṣaṁ īśaṁ āśāsītārthadāṇ prapa-*
māmy ahaṁ śrīmatbhāgavatārtthasaṁgrahamayānārāyaṇi-
yāhvayaṁ stotraṁ hṛdyam anargham ujjvalataraddhvastān-
dhakārodayaṁ yat kaṇṭheṣu satāṁ anuttamagaṇaṁ pra-
tyagram utbhāṣate tasyeyaṁ kriyate yathāmati mayā vyū-
khyā hi bhaktapriyākīrttanam bhagavatkīrtter mmatkṛtāv
ānuṣaṅgikaṁ ity evaṁ prayatnenāsmadvākhyātrītrvaprasi-
ddhaye (1) iha khalu samadhigatanikhilāṇigamārtthasatātva-
tayā śūbdaparabrahmapārā[vāra]vārīṇatayā paramabhāga-
vatatayā ca sakalasahṛdayamahitayaśās śrī-Nārāyaṇakaviḥ
paramakāruṇikatayā bhaktānugrahāya śrībhāgavatārtthā-
nusārīnārāyaṇīyābhīdham stotraratnaṁ cikīrṣuḥ prathamam
prathamaślokena prārīpsitasya stotrasyāvighnena parisa-
māptipracayagamanābhyām śrotījananikhilajanasaṁhita-
siddhaye ca stotrapratipādyajagatsarggādidaśakalakṣaṇalīlā-
nīdānabhūtaparatatvānusmaraṇarūpamaṅgalam ācarati |
sāndrety ādinā brahmaguruvacanapure sākṣāt bhātiti
sambandhaḥ brahma sarvamaśrayam sarvānususūtam
śuddhacaitanyaṁ guruvacanapuram iti prasiddhe kṣetre
sākṣāt bhāti, etc.

F. 41b:—*iti nārāyaṇyastotravyākhyāyāṁ bhaktapriyā-*
yāṁ navamaskandhaparicchedaḥ ||

It ends:—*śrībhāgavatavyākhyādr̥ṣṭānartthāt padānyepi*
(sic) stotravyākhyānarūpeṇa racitāni param mayāyan nāmnā
sammataṁ stotraṁ janānām antarāntarā tābhyām eva
hṛdisthābhyām mayā neyaṁ kṛtā kṛtīḥ || iti nārāyaṇya-
stotravyākhyāyāṁ bhaktapriyāyāṁ dvādaśaskandhapari-
cchedaḥ || Vāsudevena likhitam idaṁ | hariḥ etc.

115.

WHISH No. 112 B.

Size: $12\frac{3}{4} \times 2$ in., (1) + 49 + (1) leaves, from 8 to 11 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

A Collection of Stotras, and sundry fragments. The titles of the Stotras are given in the margins at the beginning of each of them, and in a list on the first leaf.

(1)

The *Māṭṛkāstava* (ff. 1—4).

It begins:—apratyakṣakathām akṛtrimarasām arkapra-
kāsakramām asmaccittagṛhām atarkyavibhavām avyāja-
niryyatkrpām | akṣāṇām adhidevatām aviditām addhvānta-
gām addhivagām akṣiṇāgamasamvidabhyupagamām anvemi
dakṣātmajām | 1 |

It breaks off (f. 4b) in the 37th stanza with the words:—bhasmākāravidagdhake lutavahe bhāvākṛte man-
mathe.

(2)

The *Māṭṛkānyāsa* (ff. 5—6).

It begins:—atha bālāsamputitamāṭṛkānyāsaḥ | Dakṣiṇā-
mūrtti(r) ṛṣiḥ | gāyatrī cchandaḥ | bālārūpiṇī māṭṛkā saras-
vatī devatā | etc.

It breaks off with the words:—somamaṇḍalāya ṣoḍaśa-
kalātmanerghyāmṛtāya nama jalam āpūryya.

(3)

The *Tripurāṣṭottara* (ff. 7—8).

It begins:—kalyāṇī tripurā bālā māyā tripurasundarī |
sundaryy umā bhās[ya]vati oṃkāri sarvamaṅgalā | etc.

It ends (or breaks off) with the words:—śārīraceṣṭā
mama te praṇāma stutiś ca vāg indriyavṛttir astu | sarvā
manovṛttir anusmṛtiś te sarvaṇ tavārādhanam eva bhūyāt |

(4)

The *Śyāmalāmbāvarmaratna*, or *Mataṅgikaraca* (the latter
title in the margin and in the Table of Contents), i. e. the

tenth Paṭala of the *Saubhāgyalakṣmīkalpa* (ff. 9—10). See Burnell, Tanjore, p. 197 b.

It begins:—senāpatitvan devānām purā prāpya ṣaḍānanaḥ | sadāśivam upāgamyā pitarāṃ vākyam abravīt | *etc.*

It ends:—iti śrīsaubhāgyalakṣmīkalpe caturllakṣa-granthavistāre skandeśvarasaṃvāde śyāmalāmbhāvarmmaratnanāma daśamaḥ paṭalaḥ || śrīśyāmalāmbhāyai namaḥ ||

(5)

The *Mātangiyaṣṭottara* (ff. 11—12).

It begins:—mātangi vijayā śyāmā saciveśi śukapriyā | nīpapriyā kadambeśi madaghūrṇitalocanā | *etc.*

It ends:—etaiṛ yya saciveśāṇaṃ sakṛt stauti śarīravān | tasya trailokyam akhilaṃ haste tiṣṭhaty asaṃśayaḥ ||

(6)

The *Bālāsahasranāman* (ff. 13—16).

It begins:—asya śrībālāsahasranāmamahāmantrasya Dakṣiṇāmūrtti(r) ṛṣiḥ | paṅkti cchandaḥ | bālā parameśvārī devatā | aiṃ bijaṃ kṣm śaktiḥ | *etc.*

It ends (or breaks off) with:—kaṃkālapatnī kālīndī kaumārī kāmavallabhā | pānodyuktā pānasamsthā bhimarūpā bhayapradā |

(7)

Ff. 17—21 contain various Mantras for Tantric purposes.

F. 17 begins:—śīrasi Antaryyāṃ bhagavān ṛṣiḥ | mukhe anuṣṭup cchandaḥ | hṛdaye sadyo devatā | *etc.*

On f. 19 we read:—asya śrīśaktipañcākṣarastotramahāmantrasya Vāmadeva ṛṣiḥ | paṅkti cchandaḥ | umāmaheśvaro devatā | *etc.*

F. 21 ends:—harir haro viriñcaś ca sṛṣṭyādīn kurute yayā | namas tripurasundaryyā namāmi pādapaṃkajaṃ |

(8)

The *Tripurāstava* in 54 stanzas, attributed to *Durvāsas* (ff. 22—27). Printed with the title *Tripurāmahimastotra* in the *Kāvya-mālā*, Part XI, p. 1 ff.

It begins:—śrīmātas tripure parāt paratare devi trilokīmahāsaundaryyārṇavamānathanotbhavasudhāprācuryyavarṇojvalam | udyatbhānusahasranītatnajanapūṣpaprabhaṇ¹ te vapuḥ svānte me sphuratu trilokanīlayam jyotirmmayam vāṇmayam | *etc.*

It ends:—bhūṣyam vaiduṣyam udyaddinakarakiraṇākāram ākāratejassammānam (bhūrimārgam Ed.) nigamanigamanam durgamam yogamārgam | āyusyam brahmapoṣyam hariharaviśadām kīrttim abhyeti bhūmau dehānte brahmbhūyam parataracaranākāram abhyeti vidvān || 54 ||

(9)

The *Dakṣiṇāmūrttipañjara*, or the 18th Adhyāya of the *Brahmāṇḍa-Purāṇa* (ff. 28—29).

It begins:—praṇamya sām̐bam īśānam śīrasā Vaiṇīko munīḥ | vinayāvanato bhūtvā papraccha skandam ādarāt | Nārada uvāca | *etc.*

It ends:—iti śrībrahmāṇḍapurāṇe guhanāradasaṁvāde dakṣiṇāmūrttipañjaran nāmāṣṭādasoddyāyah || śrīśivāya namaḥ ||

(10)

Ff. 30—36 contain various (Tantric?) fragments, too small to make anything of them.

(11)

The *Gaṇapatyaṣṭaka*, ascribed to *Sadāśiva* (f. 36).

It begins:—asya śrīmahāgaṇapatistotramālāmantrasya Sadāśivo bhagavān ṛṣiḥ | anuṣṭup cchandaḥ | gaṇapatir devatā | *etc.*

It ends:—iti Sadāśivaproktam gaṇeṣaṣṭakam saṁpūrṇam ||

(12)

The *Lalitāstavarutna* (ff. 37—49).

Other copies in Nos. 63 (5), 160 (2) and 174.

Beginning and end the same as No. 63 (5). See above p. 81 seq.

¹ Read °nūtanajapūṣpaprabhaṇ with *Ed.*

116.

WHISH No. 113.

Size: $11\frac{7}{8} \times 2$ in., (1) + 102 + 31 + (1) leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 4th December 1831. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Śrutisūktimālā*, or *Caturvedatātparyasaṃgraha*, in 149 verses, by *Haradatta*, together with a Commentary. Mr. Whish gives the title '*Caturvedabhāṣya*'. (Ff. 102). See Stein-Jammu, p. 359 seq.

It begins:—*iha khalu | kalikālakalanānantaraṃ avaidika-
bauddhādirāddhāntanusandhānāviśuddhabuddhīm nirīśvara-
tvanirvāhakavaidikāpaśata*(read °praśasta?)*mīmāṃsakalpitā-
nalpavikalpajalpaśravaṇonmiśitakaluṣakalmaṣikṛtavṛṣāṃka-
viśayaśemuśitanmaniṣiṇonugṛhītakāmo maheśvarāṃśavatārā-
yamāṇo* (read °ṇaḥ) *padavākyapramāṇajño Haradattācā-
ryyaś śaivavaidi(ka)tantraviśvāsakāriṇīm avaidikamatānirā-
kāriṇīm | samastakalmaṣāpahāriṇīm | abhedapuruṣārtthapū-
raṇīm | samsārasāgarottāraṇīm bhavaikabhaktivibhavavistā-
riṇīm | pañcāśaduttaraślokatmikaṃ śrutisūktimālāṃ cikīrṣur
llakṣaṇapramāṇābhyāṃ hi nyāyena tatsiddhyarttham asyāṃ
śrutisūktimālāyāṃ prādhānyena prati(pi)pādayiṣitāni namaś-
śeṣitvaniratiśayaiśvaryyādiguṇakatvanārāyaṇopaniṣadudri-
topāśyatvagāyatrīpratipādyatvalakṣaṇāni kratuśeṣitvalakṣa-
ṇāni pañcalakṣaṇāni pañcabrahmāṇīva pañcākṣarāṇīva śru-
tisiddhāni pañca *** (blank) pañcayāva*(read pañcā-
vayava?)*sthitasya parameśvarasya pañcalakṣaṇāni saṃgru-
hāṇaḥ tadviśiṣṭatvenānanasādhāraṇatvād asyaivāśrayaṇīva-
tvād anīśvaraṃ ***** (blank) ntrāṇāṃ viṣṇubrahmādi-
nām āśrayaṇīyyatvapāttāvi*(read °tvāpattāv avi°?)*dūratopā-
stety asyaivāśrayaṇīyatve hetutvan darśayann āha yasmai
nama iti || yasmai namo bhavati yasya guṇās samagrā
nārāyaṇopaniṣadā yadupāsanoktā | yo na(h) pracodayati
buddhim adhikṛtau yas tan tvām ananyagatir īśvara saṃ-
śrayāmi || 1 || namo namaskāraḥ, etc.*

Amongst the books and authors quoted in the commentary are: Jaimini, Bādarāyaṇa, Sudarśanācārya (f. 5), Padma-Purāṇa (quoted as 'Pātma'), Āditya-Purāṇa (f. 15b), Mārkaṇḍeya-Purāṇa, Pārāśara-Purāṇa (f. 59), etc.

It ends:—bhaktam bhavānadidapārśvacaropanitam mahyam maheśvarapayasi grāpitam prasannam | bhuñjāna eva tad aham ghaṭiti brabuddha svapnas samādhiriktadhiyām abhinnaḥ¹ || 149 || stomas same tad avadhāya gr̥ṇhatām arttham asya nikhilena jānatām | grāhyam annyaḍ api nāvaśiṣyate jñeyam anyad api vā na kiñcanā || om | hariḥ om etc.

(2)

The *Maṇimañjarī*, a Commentary on *Kedāra's Vṛttaratnākara*, by the *Purohita Nārāyaṇa*, son of *Nṛsiṃhayajvan*, in 6 Adhyāyas. Ff. 31. See Nos. 54 (3), and 170.

It begins:—śvetāmbhodhlisthitan devaṃ śuddhasphaṭika-vigrahaṃ | vāgvibhūtipradaṃ sākṣād vande gandharvakandharaṃ | Nṛsiṃhayajvanaḥ putro Nārāyaṇapurohitaḥ | vṛttaratnākaraḥ vyākhyāṃ vyākaroṭi yathāmati ||

F. 14:—iti ṣoḍaśamātrāprakaraṇam ||

It ends:—iti vṛttaratnākaraḥ vyākhyāyām maṇimañjaryyām ṣaṣṭhoddhyāyah || śrīgurucaraṇāravindābhyān namo namaḥ || om |

117.

WHISH No. 114.

Size: 14 × 1 $\frac{3}{4}$ in., (3) + 56 + (1) + 97 + 1 (f. 28 being double) + 9 (numbered as ff. 112—120) + 8 + (1) leaves, from 10 to 13 lines on a page.

Material: Palm leaves.

Date: End of 17th or early 18th cent.?

Character: Grantha.

Injuries: The first leaf, and f. 28 of the second work are slightly damaged.

The eight leaves of the last work are numbered by the Akṣaras of the invocation 'hariḥ śrīgaṇapataye namaḥ' as follows: hariḥ = 1, śrī = 2, ga = 3, ṇa = 4, pa = 5, ta = 6, ye = 7, namaḥ = 8.

¹ Words and metre quite corrupt.

An entry by Mr. Whish says: "This volume contains the Tarkka-Chūdāmaṇi; a work by Bāhwrīcha Dharmmarajah; in refutation of the Nyāya or philosophy of Gautamah; the founder of the Nayyāyikah or Aristotelian Sect—and also a second work on the same subject by the same author."

(1)

The *Tarkacūdāmaṇi* (a Commentary on the Anumāna chapter of *Rucidatta's Tattvacintāmaṇiprakāśa*), by the *Bahvr̥ca Dharmmarāja*, "an inhabitant of Kaṇḍaramāṇikyagrāma (our MS. has Kaṇḍaramāṇikka), and son of Trivedinārāyaṇayajvan of the Kaundīnyagotra" (Burnell, Tanjore, p. 115). The MS. is incomplete (ff. 56).

It begins: — kāverivāripānapratihatatamasām maṇḍite paṇḍitānām nyandai (?) śrī-Rāmacandra smṛtibalaviśadāśeṣatantrārthasāraḥ deśe vikhyātavāso vividhagurukapāleśa-to labdhabodho nyāyābhin tarkacūdāmaṇim iha kurute Bahvr̥co Dharmmarājaḥ | tretāgnidhūmakulavithikām karṇe (read 'kāṃkane?) gr̥he gr̥he yatra vasanti sūrayaḥ adhita-sarvaśrutayaḥ kathāntare ha nirjītapratyanumānavādinaḥ | tatra kaṇḍaramāṇikkagrāmaratnanivāsinaḥ | maṇiprakāśavivṛtir Dharmmarājena tanyate || daśānām api tīkānām bhāṅgaṃ kurvan kvacit kvacit | anumānaprakāśasya vivṛtiṃ karavāṇy aham || ārabdhaparisamāptaye maṅgaḷam ācāritam śi[k]ṣyaśikṣāyai granthato nibadhnāti prapayeti vighnaddhvaṃsam iti yady api granthasamāptir eva prārthaniyā tathā sati vighnaddhvaṃse lokāvagatakāraṇād eva, etc.

It breaks off with the following words (f. 56b):—tadāṅgikārāt vyadhikaraṇaparakārakecchāṅgikād ity artthaḥ iṣṭabhedepi upasthiteṣṭabhedety artthaḥ tatjñānārtham iti | anāgatajñānārtham ity artthaḥ | ata eva paramate anāgatapākajñānayā prasiddhapākaviśayānumānādara iti bhāvaḥ | uktaprāyam iti abhedaññānasya pravarttakatve sthāp(y)ate icchājanakatvam api tasyaivoktaprāyam ity artthaḥ 'numānenety | idaṃ sukham sukhapūrvavartti sukhatvād ity anumānenety artthaḥ 'siddheḥ.

(2)

A Commentary on *Gaurikānta Sārvabhauma Bhaṭṭācārya's Tarkabhāṣābhāvarthadīpikā* (Commentary on *Keśavamiśra's Tarkabhāṣā*). Incomplete (ff. 97). See Ind. Off. IV, p. 607.

It begins:—*namas te śārade devi kāśmīrapuravāsini | tvām ahaṃ prārthta(y)isyāmi vidyādānan tu dehi me || Gaurikāntakṛti svatotiviśadānāghrātadoṣāpy asau bālānāṃ hṛdayaṃ na rañjayati yat praṇḍhasya ceto yathā | taddoṣāya bhavaty atalḥ prakāṣayan bhāvaṃ vicāryyānayaḥ kurve Keśavabhāvanānugatayā bālāpramodaṃ paraṃ | cikīrṣitasya granthasya vighnaśāntyai kṛtam maṃgalaṃ śiṣyaśikṣāyai nibadhnāti om iti | atra omkāraś cāthaśabdaś ca dvāv imau brahmaṇaḥ purā | ka[m]ṇṭhaṃ bhitvā viniryyātau tasmān māṃgalikāḥ iti śikṣāvacanenomkāraprayogasya pratyekam maṃgalatvāt on tat sad iti nirddeśo brahmaṇas trividha smṛta iti, etc.*

F. 2:—*nanv evaṃ bahumaṃgalācāraṇena vighnarūpādṛṣṭapratibandhakakūṭānivr̥ttāḥ api śīromaṇirūpamahāgranthavyākhyā cāturyyajānitāhaṃkāramūlakalajjārūpadṛṣṭapratibandhakād alpāgrantha-Keśavakṛtivyākhyāne svabhāratyāḥ pravṛtṭyanupapattir ity ata āha mātaraḥ iti kiṃ lajjasa iti, etc.*

F. 11:—*śiṣṭācārollaṃghinaḥ Keśavamiśrasya kṛtir iyaṃ kathāṃ śiṣṭair ādaraṇīyetyabhiprāyavatāṃ śaṃkāṃ āpākaroti atra ceti granthakāraṇīya ity arththal, etc.*

F. 97 ends:—*dravyeti dravyasamavetalaukikacākṣuṣatvaṃ kāryyatāvacchedakaṃ ālokaśamyogatvaṃ kāraṇatāvacchedakaṃ svasamavāyīsamavāyāḥ kāraṇapratyā(sa)kṛtiḥ sparśādisparśane kāryyatāvacchedakasyātiprasaṃgavāraṇāya pratyakṣatvaṃ apahāya cākṣuṣeti tamaś cākṣuṣe cākṣuṣatvasya nīlan tama iti nīlatvasāmānyapratyāśaktijālaukikarūpacākṣuṣe dravyasamavetaviśayakacākṣuṣatvasya ghaṭādīmātraviśayakalaukikacākṣuṣe dravyaviśayakalaukikacākṣuṣatvasya rūpatvādīmātraviśayakanirvikalpake samavetaviśayakalaukikacākṣuṣatvasyātiprasaktatāyā dravyasa-*

mavetaviṣayakalaukikacākṣuṣatvaṃ kārṇyātāvachedakam
ity uktam rūpādikā.

(3)

A fragment of the *Prakriyāsarvasca* (9 leaves, numbered as ff. 112—120), apparently the work of *Nārāyaṇa* who is described by the *Mahārāja* of Travancore (in the *JRAS.* vol. XVI, 1884, p. 449) as ‘the most popular and well-admired author of *prakriyāsarvascam*, *dhātukācyaṃ*, *nārāyaṇīyam*, etc.’

F. 112 begins:—brāhmaṇimatā brāhmaṇihatā | pulliṃ-
gasādhāraṇasyety ukteḥ pṛthivitarety atra na | nadyās
śeṣasyānyatarasyām | nyantavarjjitasya nadisaṃjñasya nya-
nteṣv ekā ca ścaghādan hrasvo vā syāt | etc.

F. 120 ends:—vatir mñānā nāthāmuś ca kṛtvortthas ta-
ddhitevyayam | itaḥ param samāsāntāḥ santi kecana ta-
ddhitāḥ | teṣān tattatsamāseṣu varṇanaiva laghūyāsi ||
iti prakriyāsarvasve taddhitakhaṇḍaḥ || saṃkṣepātīśayepi
vācyabahutā hetor abhūd vistaraḥ spaṣṭatvepi kṛte sva-
bhāvagaṇanābhāgāmanāga sphuṭāḥ | evaṃ vyaktim iyaṇ
padārththa iyatā granthena yātoyam ity evaṃ yo vimrśet
sa eva kalayed asmannibandhe guṇān | hariḥ gurubhyo
namaḥ ||

(4)

Fragment of a *Gaṇapāṭha* (ff. 8), perhaps part of the preceding work.

It begins:—athāpatyagaṇāḥ | utsodapānavikāravina-
darūṇatalunadhenupīlukupasuvarṇebhyaḥ | autsaḥ audapā-
naḥ | vaikāraḥ | vainadaḥ | tāruṇāḥ | tālunāḥ | dhainavaḥ |
pailukunāḥ | sauvarṇaḥ | bharatakurusatvadindrāvasāna-
janapadapañcālośinarebhyaḥ | etc.

It ends:—caupayatacaikayatacaitayatabailvayataśaika-
yatānān ca | caupayatyā caikayatyā caitayatyā bailvayatyā
saikayatyā iti ||

118.

WHISH No. 115.

Size: (1) $15\frac{5}{8} \times 1\frac{7}{8}$ in., (1) + 156 + (1) leaves, from 9 to 13 lines on a page. (2) $14 \times 1\frac{3}{4}$ in., 11 leaves (numbered as ff. 79—89), 11 or 12 lines on a page.

Material: Palm leaves.

Date: The MS. of the first work was probably written about the middle of the 18th cent. The MS. of the second work seems to be older.

Character: Malayalam. The leaves are numbered by Akṣaras in the same way as No. 19.

Injuries: Slightly damaged by insects in the middle of the book.

(1)

The *Naukā* or *Horācivaraṇa*, a Commentary on *Varāhamihira's Bṛhajjūtaka*. Also called *Daśādhyāyī*, according to Aufrecht CC. p. 248.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu jayati bhagavān gajāsyaena (corrected to gajāsyo) yatkarṇavyajanamārutā bhajatām yānto vyaśanāni haranty āyāntaś cārppayanty abhīṣṭāni satyajñānaparaṃ brahma jyotīrānandarūpiṇiṃ naumi sarvottarodāttaprasnamālāṃ sarasvatīm satyajñānapradāyeṣṭadeśakālaprabodhine nama śrīgurave sākṣāt parameśvaramūrttaye | yeṣāṃ ātmani garbhasaṃskṛtīmukhair mmauñjiniṃ baddhāntimaiḥ vrata karmmaḥbhir atra bhāti vidhivat brahmapratiṣṭhāpitāḥ śrautasmaṛttasamastakarmmasatatānuṣṭhānaniṣṭhātmanas tān etān praṇamāmi bhūmivibudhān iṣṭārthakalpādrumān śrī-sūryādīn su(kha)saṃvedya[†] nigrāhānugrahān jagatsṛṣṭisthitilayañānaḥetūn upāśmahe | śrīmad-Varāhamihirahorātālparyasāgare sadarttharatnasamśiddhyai ṭikā naukā vicāryate | etc.

It ends:—addhyāyānukramaṃ vṛttanuvyāñca (read vṛttena vyañjayati?) ślokatrayeṇa | rāṣīrabhedo grahayonibhedo viyonijanmātha niṣekakālāḥ janmātha sadyomaraṇan tathāyur ddaśāvīpakoṣṭakavarggasamjñāḥ karmmajīvo rājayogāḥ khayogāś cāndrā yogā dvigrahādyaś ca yogāḥ pravrajyāto

[†] sukhavedya corrected to susaṃvedya.

rāśiśilāṇ ca dr̥ṣṭi(r) bhāvas tasmād āsrayoṭha prakīrṇṇaḥ
 neṣṭayogā jātakam bhāminānān niryānam syān naṣṭajanmā
 dr̥gṇaḥ addhyāyānām vimśatiḥ pañcayuktācaryuktāny(read
 °cāryoktāny?) atra vṛtta[ś]ātāni | iti prathamō rāśiprabhe-
 daḥ dvitīyo grahayonibhedāḥ tṛtīyo viyonijanmā caturtho
 niṣekakālāḥ pañcamo janma | śaṣṭhas sadyomaraṇam | sa-
 ptama āyurddāyaḥ aṣṭamo daśāphalāni navamoṣṭavarggaḥ
 daśamaḥ karmajāyāḥ ekādaśo rājayogaḥ dvādaśaḥ kha-
 yogaḥ trayodaśaś cāndrayogaḥ caturdaśo dvigrahādiyogaḥ
 pañcadaśaḥ pravrajyāyogaḥ ṣoḍaśo rāśiśilāni saptadaśo
 grahadr̥ṣṭiḥ aṣṭādaśo bhāvaphalam ekonavimśam āsrayayo-
 gaḥ | vimśaḥ prakīrṇṇaḥ ekavimśoniṣṭayogaḥ dvāvimśas
 trijātakam trayovimśo niryānam caturvimśo naṣṭajātakam
 pañcavimśo drekānaphalapakṣa ṣaḍvimśopradarśanaparō-
 ddhyāyaḥ horāvivarānam samāptam || || śrīparamagurave
 śaraṇam || etc.

(2)

The *Prasṇāmṛta*, by Kumāra, pupil of Nārāyaṇa Jyotiṣa,
 a fragment only. A work of the same title is ascribed
 to Jambūnātha in the "Index of MSS. in the Government
 Oriental MSS. Library, Madras," p. 55.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
 śrīgurubhyo namaḥ samastavighnaprabhavopaśāntaye na-
 maskaroni dvīpanāyakānanam vacaḥ prasādam kurutaṁ
 sarasvati etc. . . . āsīd dvījanmā dvīpakānanākhye grāme
 sudhiḥ prātr (?) janīnacetaḥ śāstrārthavettā śrutipāradaṣṭvā
 Nārāyaṇo jyotiṣas tarppayāyī | tasyāsti śiṣyo vinayapradhā-
 nas tadyakāruṇyanivāsabhūmiḥ yaś śrī-Kumāro vidito dvi-
 janmā grahendrasaṅcāravicāracuñcuḥ praṇamya soyaṁ
 gurupādapatnam nirikṣya horāṁ sakalārthhapuṣṭam ādāya
 sāraṇ tu tato vyadhatta prasṇāmṛtam bālāhitāya hṛdyam
 paropakāraikato mahāntas santeṣamantaḥ kṛpayā vidhāya
 sammānayantām idam asmadyam prasṇāmṛtan nirmmalakī-
 rttibhājāḥ, etc.

It breaks off with the words:—caturthajvaraśāntaye |
 kṛṣṇāya namaḥ |

119.

WHISH No. 116.

Size: $13\frac{3}{4} \times 1\frac{3}{4}$ in., (2) + 82 + (1) + 133 + 6 + (2) leaves, 10 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

The *Bhāṭṭadīpikā*, a Commentary on *Jaimini's Mīmāṃsādarśana*, by *Khaṇḍadeva*, from Adhyāya VII, Pāda 1 to Adhyāya IX, Pāda 3. (Ff. 82.)

It begins:—śrutipramāṇatvāc cheṣāṇām mukhyabhede yathādhikārabhava syāt || evaṃ sādhikāre upadeśevagate dhunā tadadhīnasiddhir atideśo nirūpyate | etc.

Adhyāya VII ends f. 15b, Adhyāya VIII f. 28b.

It ends with the third Pāda of the IXth Adhyāya:—iti śrī-Khaṇḍadevakṛtau bhāṭṭadīpikāyām navamasyāddhyāyasya tṛtīyaḥ pādaḥ ||

(2)

The *Bhāṭṭacandrikā*, a Commentary on *Khaṇḍadeva's Bhāṭṭadīpikā*, by *Bhāskararāya Bhārati*, the son of *Gambhīra* and *Konamā* (?), and pupil of *Nṛsiṃha* and *Śivadatta*. The author lived at Benares in 1629, according to Aufrecht CC. p. 411. The MS. contains the whole of the first Adhyāya, and the two first Pādas (Pāda 2 incomplete) of the second Adhyāya. (Ff. 133.)

It begins:—śrī-Gambhīravipaścitaḥ pitur abhūd yaḥ Konamāmbodare vidyāśṭadaśakasya marmmabhid abhūd ya śrī-Nṛsiṃhāt guroḥ | yaś ca śrī-Śivadattaśuklacaraṇaiḥ pūrṇābhiṣiktobhavat sa tretātripurātrayīti manute tām eva nāthatrayīm | bhāgirathibhīmarathī tatakūṭaḥ kakuppaṭaḥ | paṇḍuraṅgaḥ paraṃ brahma mama daivam vṛṣākapiḥ | mīmāṃsāśāstraṇivātum Jaiminyādimunitrayaṃ | sarasvatīṃ ca natvāhaṃ vyākurve bhāṭṭadīpikāṃ | śrī-Khaṇḍadevodi-tabhāṭṭacandrikāṃ prasārayan ṣoḍaśalakṣaṇīm bhuvi | sa bhāṭṭacandras samudeti yaṃ vyadhān mahāgnicit Bhā-

skararāya-Bhārati | paripūrṇavidhūdayānvayavyatirekānu-
vidhāyini satī | budhakṛtkumudaprabodhakṛdviśadārtthā
bhūvi bhāṭṭacandrikā | prāripsitasya granthasyāvighnatā-
dyarttham śricakrasomayāgau śleṣeṇa stauti || dīkṣāṅga
iti | *etc.*

F. 17b:—iti bhāṭṭacandrikāyām candrodayanāmni tīkā-
yām Bhāskararāyasya kṛtau prathamāddhyāye ādimah
pādaḥ ||

I, 1 ends f. 17b, I. 2 f. 34b, I, 3 f. 66, I, 4 f. 95b (end
of the first Adhyāya), II, 1 ends f. 115b.

It breaks off (f. 133b) with the words:—sāhityānavagame-
neti saptadaśapaśughāṭitasamudāyasyaikasya pratisamban-
dhitvena devatātvānvayakālenupasthitatvād ity artthaḥ.

(3)

A fragment belonging to the *Bhāṭṭadīpikā* (ff. 6).

It begins:—kāmyapaśukāṇḍe vāvyayam śvetam ālabheteti
śrutam tatra śvetam ity atra śvetaśabdasya dvitīyāntatvepi
bhāvanāyā bhāvyaajanakajanakam, *etc.*

It ends:—iti bhāṭṭadīpikīyapaurṇamāsyadhikarānaprasaṃ-
garītiḥ || hariḥ om ||

120.

WHISH No. 117.

Size: $13\frac{3}{4} \times 1\frac{5}{8}$ in., (1) + 225 leaves, 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

The *Aṣṭāṅgahṛdaya*, by *Vāgbhaṭa*, incomplete (I, 1 to
IV, 18). See the excellent edition of the work by Dr.
Anṇā Moreshvar Kunte (Bombay 1880).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
rāgādirogān satatānuṣaktān aśeṣakāyaprasṛtān aśeṣān au-
tsukyamohāratidān jaghāna yopūrvavaidyāya namostu ta-
smai | athāta āyuskāmiyan nāmāddhyāyam vyākhyāsyāmaḥ
iti ha smāhur Ātreyaḍāyo maharṣayaḥ | *etc.*

The *Sūtrasthāna* (in 30 Adhyāyas) ends f. 82, the *Śā-rīrasthāna* (in 6 Adhyāyas) f. 108, the *Nidānasthāna* (in 16 Adhyāyas) f. 145.

It ends with the 18th Adhyāya of the *Cikitsasthāna* (f. 225):—*visarpe*(read °sarpo) *na hy asaṃsr̥ṣṭas sosra-pittena jāyate raktam evāśrayaś cāśya bahuśosraṃ hared ataḥ na ghṛtaṃ bahudośāya deyaṃ yaṇ na virecanaṃ | tena doṣopy upastabdhas tvagraktapiśitaṃ pacet || cikitsite aṣṭādaśaḥ kuṣṭhacikitsitaṃ iyaḥ ||*

121.

WHISH No. 118.

Size: 18×2 in., (1) + 1 + 197 leaves, from 9 to 12 lines on a page.

Material: Palm leaves.

Date: Probably 18th cent.

Character: Malayalam.

Injuries: Some leaves damaged by insects. Part of leaf 196 lost.

A Commentary on *Kālidāsa's Kumārasambhava*, by *Nārāyaṇa*, a pupil of *Kṛṣṇa*. Sargas I—VIII, with lacuna from II, 58 to III, 76.

It begins:—*hariḥ śrīgaṇapataye namaḥ | avighnam astu |* *ṣaṭpadamukharitagandhaṃ koṭīrabharāṇiva*(read °bhārāva?)-*baddhaśaśikhandaṃ praṇamata vāraṇatundaṃ padakamalaṃ praṇatasakalasuraśandaṃ apāra + ruṇāpūratarangitadr-gaṇcalaṃ kaḷāyakomaḷacchāyaṇ jānakīnāyakaṃ bhaje |* *prācīnācāryakṛtās suvicāryyakumārasambhavavyākhyāḥ bā-laprabodhanārtthaṃ laṭitaṃ karavāṇi vivaraṇaṃ tasya |* *prācīnasūrivihite mahati prabhūte vyākhyāntare viphala eṣa parīśramo me vātiprakāmasubhage malayādrijāṃtavāte phalaṃ kim u karotu mukhāniloṇaṃ | vyākhyaiṣā tu tathāpi pradarśitānvayapadārtthavākyārtthā vivṛtasamāsāvamtām gurutaram upacāram ācarayet (sic) | vyākhyāntareṣu dṛṣṭeṣu vinṛṣṭeṣv api tatvataḥ subhagaś Śivadāsokto mārgga evā-nugamyate | bhuvi khalu mahākaviḥ Kālidāsaḥ pārvati-purameśvarapavitracaritravicitraṃ kumārasambhavābhidhā-*

naṃ kāvyam cikīṣuḥ āśirṇamaskriyā vastunirdeśo vāpi
tanmukhaṃ ityādivacanānusāreṇa vastunirdeśan tāvat ka-
roti astiti | na tu kāvyē yava(read yad a?)sāddhyaṃ ta-
danusāreṇaiva kāvyasaṃjñā kartavyā | yathā yudhiṣṭhira-
vijaya-jānakīharaṇa-śiśupālavadhaprabhṛtinām atra tu tā-
rakāsuranigrahaḥ kāvyē sāddhyatayā nirddiṣṭaḥ | etc.

F. 36b:—iti śrī-Kṛṣṇasya¹ Nārāyaṇasya kṛtau Kumā-
rasaṃbhavavivarāṇe prathamā sarggaḥ ||

F. 54 ends with the commentary on II, 58. Up to f. 54
the leaves are numbered by Akṣaras, then begins a new
foliation (by figures) and a different handwriting with f. 55
where we find the commentary on III, 76 (last verse of
Sarga 3).

The IIIrd Sarga ends (f. 55):—iti śrī-Kṛṣṇaśiṣyasya
Nārāyaṇasya kṛtau kumārasaṃbhavavivarāṇe tṛtiyas sa-
rggaḥ ||

Sarga IV ends f. 70b, Sarga V f. 110b, Sarga VI
f. 132b, Sarga VII f. 165.

The *eighth* Sarga begins:—hariḥ atha pūrvasarggopa-
kṛiptan devasya navavadhūviṣayam prathamānurāgānantara-
saṃbhūtaṃ saṃbhogaṃ varṇayitum aṣṭamas sarggoyam
ārabhyate tatra Mādhavenoktaṃ atrāṣṭamas sarggo gauri-
saṃbhogavarṇanātvād vācayitum śrotum vyākhyātuṃ ca
na yuktaṃ etacchilānān devatāśāpād āyuṣaḥ kṣayo bhavi-
ṣyati iti dakṣiṇāvartte na punaḥ aśya prakaraṇasya śiva-
yo saṃbhogaviṣayatvād rasabhāvan vivieya vaktum bi-
bhemi tasmād anvayamātram atrādhikriyate ity uktam
Aruṇācalanāthena tu tad ubhayaṃ api dūṣitaṃ ayaṃ kila
tasyābhiprāyaḥ pārvatīparameśvarayoś śarīramātragraha-
ṇam api lokānugrahārttham eva yathoktaṃ bhagavato vi-
ditam² vo yathā svārtthā name (read nāma?) kāścit pra-
vṛttayaḥ iti | devyā api śarīragrahaṇādikaṃ lokānugrahā-
rttham eva iti devīmāhātmyādiṣu tatra tatra pratipāditam
trividhā hi loke janāḥ muktā mumukṣavas saktāś ceti | ...
yena kenāpi prakāreṇa bhagavati maṇaprapñidhānam eva

¹ Read Kṛṣṇaśiṣyasya, so all the other colophons.

² bhagavatā viditaḥ pr. m.

muktikāraṇam ity uktam² bhāgavate | kāmam krodham
bhayaṃ sneham aikyaṃ sauhṛdam eva vā nityaṃ harau
vidadhato yānti tanmayatām hi te iti mahākavir api kā-
minān cittaṃ pārvatīparameśvarapādāravindāvasaktaṃ vi-
dhātum evaṣṭamesmin sarge Vātsyāyanasāstrānusāriṇim
padavīm urarīcakāra | *etc.*

Sarga VIII ends f. 196, and the MS. breaks off on
f. 197 with the words:—nanu yadi bhavyā maduktaprakā-
ratvam eva virūpākṣasyānuditam tarhi tatprāptimātra-
phalāt tapaso viramyatām ata āha | mama manaḥ atra
sthiraṃ.

122.

WHISH NO. 119.

Size: $15\frac{3}{4} \times 1\frac{7}{8}$ in., (1) + 136 leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Kollam 962 = A. D. 1787.

Character: Malayalam.

The *Nāmalingānuśāsana*, by *Amarasiṃha*, or the
Amarakośa, with a Malayalam gloss.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
śrīgurubhyo namaḥ mama gurave namaḥ yasya jñāna-
dayāsindhor agādhasyānaghā guṇāḥ | *etc.* . . . svar avyayaṃ
svargganākaḥ tridivaḥ tridaśālayaḥ suraloko dyodivau dve
striyau klībe triviṣṭapam || 6 || svāḥ | avyāyam | svarggāḥ |
nākaḥ | tridivaḥ | tridaśālayaḥ | suralokaḥ | ivadiṃ pulim-
gaṃ || dyaūḥ | okārāntam | divauḥ | vakārāntam | dveḥ |
striyauḥ | klībe triviṣṭapam | ivanu || svarggattinnuperaḥ ||
amarā nirjjarā devās, *etc.*

Kāṇḍa I ends on f. 30, Kāṇḍa II on f. 96.

Kāṇḍa III ends (f. 136):—ṣaṣṭyāntaprākpadās senā-
stheyān nāmalingānuśāsanam || akṣaram yat paribhraṣṭam
etc. . . . avedomāṃ aham vande menadeyāya te namaḥ
āsūrāt prāṇinosyedam etat sarvam apālayam || . . . śrīnā-
rāyaṇāya namaḥ śrīkṛṣṇāya namaḥ . . . śrīsūryādisarva-
grahabhyo namaḥ kollam tollāyiratta arupattaraṇṭāmata
kannimāsam, *etc.* (Date, scribe, and benedictions in Mala-
yalam language.)

123.

WHISH No. 121.

Size: $13\frac{1}{2} \times 1\frac{7}{8}$ in., 107 leaves, generally 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

The *Bhartṭṛkāvya* i. e. *Bhṛṭṭikāvya*, with the Commentary called *Jayamaṅgalā*, Sargas I—III complete, beginning of Sarga IV, and V, 8—VI, 71.

It begins:—hari śrīgaṇapataye namaḥ aviḥnam astu | śrīgurubhyo namaḥ | praṇipatya sakalavedinam atidustara-Bhartṭṛkāvyaśalilanidheḥ jayamaṅgaleti nāmnā naukeva viracyate ṭikā | lakṣya(m) lakṣaṇaṁ ca dvayam e(ka)tra vi-
duṣāṁ pradarśayitum śrī-Svāmisūnuḥ kavir Bhartṭṛnāmā rāmākathāśrayam mahākāvyaṁ cakāra, etc.

F. 17b:—iti Bhartṭṛkāvyaṭṭikāyāṁ jayamaṅgalāyāṁ prakīrṇakāṇḍe rāmasaṁbhavo nāma prathamā sarggaḥ ||

Sarga II ends f. 40b, Sarga III f. 58b.

After f. 60 there is a lacuna extending from IV, 11 to V, 8.

V, 106 ends f. 85b (f. 86 which should be the end of Sarga V seems to be misplaced).

The MS. breaks off (in the Commentary on VI, 71) with the words:—sakhyaśya tava sugrivaḥ kārakaḥ kapi-nandanah drutaṁ draṣṭāsi maithilyās s[v]aivam uktvā tiro-bhavad ito bulūcāv ity ādinā kṛtam adhikṛtyocyate kṛtyānām akṛtyānām kṛdantarbhāvepi bhāvakarmaṇo(h) kṛtyā iti viśeṣapratipādanārtham pṛthagadhikāravacanam śeṣās tu kṛtaḥ kartta.

124.

WHISH No. 122.

Size: $16\frac{1}{2} \times 2$ in., 67 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: End of 17th or beginning of 18th cent.?

Character: Malayalam. The leaves are numbered by letters, as follows: ka = 1, k̄a = 2, ki = 3, kī = 4 . . . kau = 14, kaṃ = 15, kaḥ = 16, kha = 17 etc.

Injuries: The MS. is much damaged, many leaves broken, and lines lost.

(1)

The *Siddhāntaśekhara*, by *Śrīpati*, in 20 Adhyāyas (ff. 1—40).

It begins:—*** taye namaḥ aviḥnam astu (i) yat-tejaḥ pitṛdhāmni śītamahasāḥ pāthoyame maṇḍale sam-krāntaṃ kumudākarasya kurute kāntiṃ vikāsadhūyaṃ¹ (i) cañcaccāñcuputai[ḥ]ś cakoranikaraiś cāpiyatesau ciraṇ trai-lokyālayadīpako vijayate devo nidhis tejasāṃ (ii) nijaguru-padaadvandvaṃ kṛtvā manasy atibhaktito gaṇakatilaka-Śrī-pūrvoyam Patir dvijapuṃgavaḥ (i) sphuṭam aṣṣamam maṇḍaprajñaprabodhaviṣṭṛddhaye laṭitavacanais siddhāntānām karoti hi śekharaṃ (i) śatānandaddhvastiprabhṛtituṭipārya-ntasamayapramāṇaṃ bhūdhīṣṇyagrahanivahasamsthānaka-thanam (i) grahendrāṇāṃ cārās sakalagaṇitaṃ yattṛgaditaṃ (read yantragaṇitaṃ?) sa siddhāntaḥ prokto vipulagaṇita-skandhakuśalaiḥ (ii) kratukriyārtthāḥ śrutayaḥ pradīṣṭāḥ kalāśrayās te kratavo niruktāḥ etc.

F. 3b:—iti Śrīpativiracite siddhāntaśekhara grahabha-gaṇāddhīyāḥ prathamāḥ ||

The 2nd Adhyāya (maddhyamādhikāroddhīyāḥ) ends f. 8, the 3rd A. f. 12, the 4th A. f. 17b [one leaf missing between ff. 17 and 18], the 5th A. (candragrahaṇa) f. 19, the 6th A. (sūryagrahaṇa) f. 19b, the 7th A. (parvānāyana) f. 20, the 8th A. (pāta) f. 21, the 9th A. (grahodayāsta-maya) f. 21b, the 10th A. (candra) f. 23, the 11th A. (grahayuddha) f. 25, the 12th A. (bhayoga) f. 27, the 13th A. (vyaktaṇita) f. 29b, the 14th A. (avyaktaṇita) f. 31b.

After f. 34 three leaves (gī, gu, gū) are missing.

The 16th A. (golavarṇana) ends f. 36, the 17th A. (rāhu-nirākaraṇa) f. 36b, the 18th A. (grahaṇopavarṇana) f. 37b, the 19th A. (yantravidhāna) f. 39.

¹ For vikāsadhūyam the metre requires — — — —.

The 20th Adhyāya ends (f. 40b):—iti siddhāntasekhare
Śrīpativiracite siddhāntasekhare praśnavidhānāddhyāyo
viṃśaḥ ॥ namaś śivāya śrīsūryādisarvagrahebhyo namaḥ
śrīkṛṣṇāya namaḥ ॥ ॥

Amongst the authorities quoted are Āryabhaṭa, Jīṣṇu-
nandana, Śrītrivikrama.

(2)

The *Mahābhāskariya Karmanibandhana*, in 8 Adhyāyas
(ff. 41—54), based on the *Āryabhaṭa*.

It begins (f. 41):—hariḥ śrīgaṇapataye namaḥ kalāṃ
bibhartti kṣaṇadākarasya yaḥ prakāśitāśaṃ śīrasā gabha-
stibhiḥ namostu tasmai suravanditāptaye samastavidyāpra-
bh(av)āya śaṃbhave jayanti bhānoḥ kamalāvabodhinaḥ karā
himāṃśor vanitānanatviṣaḥ sasūritārāsphuṭadīrggharaśmayo
dharāsutajñāskisita(?)tviṣaḥ punaḥ tapobhir āptam sphuṭa-
tantram āsmakañ cīratvam abhyetu jagatsu satgrahaiḥ cirañ
ca jīvyāsur apetakahmaṣā Bhaṭasya śīṣyā jitarāgaśatravaḥ
navādrirūpāgniyutam mahābhujāṃ śakendranāmnāṃ śata-
varṣasagrahaṃ dviṣatkanighnam gatamāsasamnyutam, etc.

F. 44:—iti mahābhāskariye karmanibandhane pratha-
moddhyāyaḥ ॥

It ends (f. 54):—Bhāskare mithunaparyyavasāne śarva-
ritigūṇasaptaghaṭi syāt akṣacāpaganitam vada tasmin
lambakena sahyataṃ vigaṇayya Bhāskareṇa paricintya
kṛtoyam mandabuddhiparibhogasamartthaḥ samyag Ārya-
bhaṭakarmanibandha spaṣṭavākyakaraṇais samavetaḥ spa-
ṣṭāsthānekakiraṇe cchedyake grahaṇe raveḥ yad ihāsti tad
amnyatra yan nehāsti na tat kvacit ॥ iti mahābhāskariye
aṣṭamoddhyāyaḥ ॥ mahābhāskariyaṃ samāptam ॥ akṣaram
yat paribhraṣṭam mātrādhīnan tu yat bhavet kṣantum
arhanti vidvāṃsaḥ kasya nāsti vyatikramaḥ ॥ arddhād
ūnañ ca dhūmraṃ syāt kṛṣṇam arddhādhikam bhavet
vimuñcataḥ kṛṣṇadhūmraṃ kapilaṃ sakalagrahe śrīkṛṣṇāya
namaḥ namaś śivāya śivam astu ॥ ॥

(3)

Fragment of some treatise on astronomy (ff. 55—66).

It begins (f. 55):—hariḥ Bhāskaram abhivandyāhan nikhilagrahagativīśeṣabodhakaram vakṣye vyatipātādijñāno-pāyaṃ samāsenā ayanacalanau dviguṇitaṃ prakṣipyārke tyajet tam ṛtubhānvoḥ śiṣṭasame śītāṃsau kramaśaḥ kilalāṭavaidhṛtāv uditau sāyanacalane tasmin yady uttaram ahivad adha upari śikhivad avāgayanes tastatopi tat sūkṣmatā gaṇitavaśāt sūryendvor bimbayogārddhād atpakepakramāntare vyatipātāhulā, *etc.*

F. 66 ends:—vainnye śobhanam āmbikāramanabhaṃ riktān apūrṇāmbhasāṃ sūktiś śukraśaśāṃkamandadivasā simhāśvigostriḡhaṭāḥ vastre śūrppabhaṃ uttamaṃ himakaro maddhyo vyayāristhito na śrīsendujaleśapāpadivasāḥ kannya
*** meṣālinam || 33 ||

125.

WHISH No. 123.

Size: $15\frac{1}{4} \times 1\frac{7}{8}$ in., (1) + 46 leaves, 8 lines on a page.

Material: Palm leaves.

Date: Probably 18th cent.

Character: Malayalam.

Injuries: Some leaves damaged by fire.

The *Kulacūḍāmaṇi*, or *Laghustutimahābhāṣya*, a Commentary on *Laghubhaṭṭāraka's Laghustuti*, by *Siṃharāja*, in 21 Vṛttas, with an introduction in Malayalam. The text is printed as the first part of the *Pañcastavī* in the 'Kāvyamālā', Part III (1887). Mr. Whish describes the work as "*Viṃśati* with Commentary of Siṃha-rāja".

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu aindrasyevetyādi | eṣā | asau | tripurā | vaḥ aghaṃ | sahasā | sadā | cchindyāt | *etc.* (follows Commentary in Malayalam language).

F. 15b:—athedānīm ādyavṛttaṃ vivriyate | aindrasyeva śarāsanasya dadhatī maddhiyelalāṭaṃ prabhāṃ śauryyīm kāntim anuṣṇagor iva śīrasy ātanvatī sarvataḥ eṣāsau tripurā hr̥di dyutir ivoṣṇāṃśos sadāhasthitā chindyād vas sahasā padais tribhir aghāṇ jyotirmayī vāṇmayī (1) śrīman-

mahārājasamakṣam eva trailokye śvāttā¹ siddhena siddha-sūrasvatena śrīmatgurukāṭākṣapātamātreṇa saṁsiddhis tat-kṣaṇam eva sarasvatī mandirāya māṇavadanāmbujo Laghubhaṭṭārako nijalābhaprakarṣas sarveṣāṁ bhavaty iti buddhyā parameśvaryā jyotirmayisvarūpaṁ vāṁmayisvarūpaṁ ca prapañcam pratipādayan tatkalavarttinas sadasyā pratyāśīrvādaṁ karoti | *etc.*

Ē. 23:—śrīmat-Siṁharājakṛte laghustutiśrīmanmahāman-trabhāṣye kuḷacūḍāmaṇau prathamavṛttam saṁpūrṇam ||

It ends:—dhruvaṁ niścitam addhyayanaṁ kariṣyātīti divyasiddharṣimānavaughagurvaccihimnapāraṁparyāgatam asmin mahatsvacchandasaṁgrahan tenedaṁ Siṁharājena mayā sucārītina² kṛtam laghustutimahābhāṣyam aśeṣāgamasammitam || iti Siṁharājakṛtau laghustutimahābhāṣye kuḷacūḍāmaṇau ekaviṁśativṛttam saṁpūrṇam || Laghubhaṭṭārakāya namaḥ Siṁharājāya namaḥ śivāya namaḥ śivāya namaḥ śubham astu ||

126.

WHISH No. 125 A.

Size: $12\frac{3}{8} \times 2$ in., (1) + 40 [numbered by letters from a, ā, i, ī etc. to aṁ, aḥ, ka, kha, etc. to bha] + 143 [numbered as ff. 77—219] leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Malayalam.

(1)

Fragment of a Commentary on the *Bhāgavata-Purāṇa*, in Malayalam language. (Ff. 40.)

(2)

Fragment of the *Bhāgavata-Purāṇa*, Skandha X, Adhyāyas 57 to 84 in Malayalam language (ff. 77—202), and Adhyāyas 85 to 90 in Sanskrit (ff. 202b—219b).

¹ Doubtful reading.

² May be read also saṁcarīṇo. Read sukhārītina?

It ends:—kṣitibhujopi yayur yadarthāḥ || iti śrībhāgavate mahāpurāṇe pāramahamsasamhitāyām śrībhāgavate mahāpurāṇe daśamaskandhe navatitamoddhyāyaḥ || śrīkṛṣṇāya namaḥ || kṣantum arhati.

127.

WHISH No. 126.

Size: $9\frac{3}{4} \times 1\frac{3}{4}$ in., (1) + 77 leaves, 10 or 11 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

The *Kuvalayānanda*, by *Appayya Dīkṣita*, complete. See above No. 109.

It begins:—harīḥ śrīgaṇapataye namaḥ avighnam astu parasparatapaśampatphalāyitaparasparau prapañcamātāpitarau prāñcau jāyāpati stumaḥ | *etc.*

It ends:—amum kubalayānandam akarod Arppadīkṣitaḥ niyogād Vemkaṭapater nīrupādhikṛpānidhe(h) | candrāloko vijayatām śārādāgamasaṁbhavaḥ hr̥dyāḥ kuvalayānando yalprasādād abhūd dhruvaḥ || || śrīgurubhyo namaḥ || prākṛṣṭhekhilaphelavaṁśatilakas sūritcarāmobhavac chrīmān cekamaruṭpradeśa iti vā gehentaraśreṇike talputrasya ca śankarasya kavipatmārkakṣamād eva śiṣyālpajñasya hi pustakaṁ smarata ity etsudhi prauḍhakālḥ || || śubham astu ||

128.

WHISH No. 127.

Size: $17\frac{5}{8} \times 1\frac{5}{8}$ in., 82 + (1) leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Probably early 18th cent. An entry by Mr. Whish is dated 'Calicut 1824'.

Scribe: Rāma.

Character: Malayalam. The leaves are numbered by Akṣaras in the same way as No. 19.

Injuries: Leaves 1, 38—41 damaged, other leaves slightly damaged.

(1)

The *Kāvya prakāśa* (by *Rājānaka Mammaṭa* and *Aluka*, in 10 Ullāsa. Ff. 1—4 contain the Sūtras only, ff. 4—51 the Sūtras with the Commentary. On the authorship of this work see Peterson, II, p. 13 sqq. The Bodleian MS. Sansk. e. 61 (Hultsch Collection No. 172) contains a Śāradā MS. of the work, in which the colophon is:—*iti kāvyaprakāśābhidham kāvyalakṣaṇam samāptam kṛtiś śrī-Rājānaka-Mammaṭakālakayoh* ॥

The text begins:—***** *niyatikṛtaniyamarahitām hlādaika* ***** *paratantrām navarasarucirān nirmmitim ādadhatī bhārati kaver jjayati kāvyam yaśasertthakṛte, etc.*

It ends (f. 4):—*eṣān doṣā yathāyogam sambhavantopi kecana | ukteṣv antaḥ patantīti na prthak pratipādītāḥ* ॥ *ity eṣa mārggo viduṣām vibhinnopy abhinna-rūpaḥ prati-bhāsate yat na tad vicitram yad amutra samyag vinirmmitā samghaṭaneva hetuḥ* ॥ ॥ *iti kāvyaprakāśe daśama ullāsaḥ* ॥ ॥

Then the Commentary begins:—*harīḥ śrīgaṇapataye namaḥ | granthāraṃbhe vighnavighātāya samuciteṣṭadeva-tām granthakṛt parāmrśati | niyatikṛtaniyamarahitām hlā-daikamayīm ananyaparatantrām navarasarucirān nirmmitim ādadhatī bhārati kaver jjayati | niyatiśaktyā niyata-rūpā, etc.*

It ends:—*pūrvoktayaiva doṣajātyāntarbhāvītā na prthak-(prati)pādanam arhantīti sampūrṇam idam kāvyalakṣaṇam* ॥ *iti kāvyaprakāśe daśama ullāsaḥ* ॥ *ity eṣa mārggo viduṣām vibhinnopy abhinna-rūpaḥ pratibhāsate yaḥ na tad vicitram yad amutra samyag vinirmmitā samgha(ṭa)naiva hetuḥ* ॥ *samāptam kāvyaprakāśam* ॥ *śrīpatmārābha*(read *śrī-Padma-nābha*?) *gurupādasaroruhottān reṇūn bhavābhdhitarāṇa-sthīrasatubhūtān ajūṇasantamasabhedasahasraraśmidhā-mno namāmy akhilaloka hitaikaśilān* ॥ *kāvyaprakāśanāme-dam vicitram kāvyalakṣaṇam | prekṣāvataṇ camatkāra-kā-raṇam likhitam mayā* ॥ ॥ *on namo nārāyaṇāya* ॥ ॥ *on namaś śivāya* ॥ *āgāmikāla uḥaye pratāpe cāyati smṛtā | āgaminyām samṛddhau* ॥ ॥ *karakṛtam aparādham kṣantum*

arhanti santah || Rāmeṇa likhitam idam pustakam || śrī-
govindāya namaḥ || . . . hariḥ || harahara ||

(2)

The *Brahmapūra Stotra*, with a Commentary (ff. 52—54).

F. 52 begins:—pracetasam brahmapāram mune śrotum
icchāmaḥ paramaṁ stavaṁ japatā kaṇḍa'nādevo yenā-
rāddhyata keśavaḥ | Somaḥ | pāraparam viṣṇā pāra-
pāraḥ pāraḥ parebhyaḥ paramārttharūpi, etc.

F. 53 begins:—brahmapāramayaṁ vedāntārtthamayam
brahmaśabdapracuram vā viṣṇutatvapratiṣṭhitatvāt sto-
trasya tadvijijñāsubhi sprṣṭas Soma uvāca | pāraparam
ity ādi | etc.

F. 54 ends:—kathaṁ ca na iti syāt pātakan tad api
hanty urugāyapāda iti bhāgavatokteḥ | brahmapāram sto-
tram ||

(3)

The *Paramārthasāraṇī*, a Commentary on the
Śeṣāryā (ascribed to *Śeṣanāga*), by *Rāghavānanda* (ff. 55—82).
Cf. Burnell, Tanjore, p. 93 b. Hultsch II, p. 131.

It begins (f. 55):—śrīgaṇapataye namaḥ avighnam
astu || agnīśomātmanā nāyudhadharam akhilavyāptam
āśyāṁghridoṣṇāṁ sāhasrair yuktam antaḥkṛtasuranivaham
svaprabhotbhā² sitāsam (1) netrair arkendurūpair vilasitam
analogrānana ^{**3} travarṇam bhūṣā ^{**4} bhipradīptāvayavam
avatu vo viśvarūpam murāreḥ | śrīmac-Chāṁ-
karamārggamaddhyavasatiḥ śākhāśatāṁkṛtas samsārār-
kagabhastitaptatanubhis samsevītāṁghrir jjanaiḥ (1) Kṛṣṇā-
nandamahīruhomṭarasāpūrṇair apūrvaiḥ phalaiś citrām
prītim upāsakeṣu janayaṁ jīyān mahīmaṇḍale | aśeṣopani-
ṣasarā(read ṣatsāra?)siddhā tatvānugāminī Rāghavānanda-
muninā śeṣāryeḥa vimrśyate | paramārtthasārasaṁ(jña)m
granthaṁ cikīrṣur ācāryas tasyāvighnaparisamāptipracaya-
gamanābhiyām śiṣṭācāram paripālanāya ca viśiṣṭeṣṭadevatā-

¹ Doubtful, very indistinct. Read kañjanābhadevo?

² ollā (corrected to tbbā?).

³ Illegible. Wanted two long syllables.

⁴ Illegible. Looks like diyo or diko. Wanted one long syllable.

praṇāmalakṣaṇam maṅgalam mukhataḥ sampādayann
artthataḥ ārambhāpekṣitam viśayaprayojanasambandhā-
dhikārilakṣaṇam anubandhacatuṣṭayam āviṣkaroti | *etc.*

It ends:—āryāvṛttaślokanām pañcāśityā aśiṭis ca pañca
ca tataś catasṛbhīr videhamuktir uktā tatas tisṛbhīḥ kra-
mamuktir eva caturaśitir iyaṅtim āryeti pañcāśitir āryā bha-
vatiti paramārthasāravivara(ṇa)m eta(d) Govindacandrikayā
saṃhṛtasamsṛtikāpā(?) saṃbhūtā Rāghavānandāt (॥) yosau
bhāti carācarātmakajagadrūpeṇa bhūtyā svayā yaś cānan-
tasukhaikatānavimalasvānmaṃ(?)¹ prabodhasvarāt () yatsvā-
rājyam ameyam āgamagiras saṃlakṣa(ya)nty akṣayās ta-
smai viśvaḥdisthītāya mahate puṃse namas kurmahe ॥ ॥
iti paramārthasāravivaraṇam samāptam ॥ ॥ śrīgurubhyo
namaḥ ॥ . . . śrī-Vedavyāsāya namaḥ ॥ hariharahiranya-
garbhebhyaḥ namaḥ ॥ ॥ ॥

129.

WHISH No. 128.

Size: $10\frac{1}{4} \times 1\frac{3}{4}$ in., (2) + 107 + 24 + (2) leaves, from 10 to 12 lines
on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam. Numbering of leaves by Akṣaras in the
same way as No. 19.

(1)

The *Smṛticandrikā*, by *Deva* or *Devanṇa Bhaṭṭopādhyāya*,
son of *Keśavāditya Bhaṭṭopādhyāya*, Pariccheda I of the
Vyavahāra-kāṇḍa. "The author's name shows that he was
a Telugu", Burnell, Tanjore, p. 133.

Another copy of the same work in No. 141.

It begins:—hariḥ śrīgaṇapataye namaḥ aviḥnam astuḥ
sarasvatipatim vande śrīyaḥ patim umāpatim tvīṣaṃ patim
gaṇapatim bṛhaspatimukhān munin pade pade praskha-
latām pradīpādīsthitān api draṣṭṛnām drṣṭivīṣaye candrikā
pravitanyate | athedānīm vyavahāra-kāṇḍam ārabhyate ॥
tatrādaḥ vyavahārasvarūpaṃ nirūpyate | tatra Bṛhaspatiḥ |

¹ Read °svāntaḥ, or °tvān mat°?

dharmmapradhānāḥ puruṣāḥ, *etc.* See Burnell, Tanjore p. 134.

F. 2:—iti smṛticandrikāyāṃ vyavahārasvarūpaṃ nirūpaṇaṃ ॥

F. 7:—smṛticandrikāyāṃ aṣṭādaśapadanirūpaṇaṃ ॥

F. 9b:—iti smr° vyavahārabhedāḥ ॥

F. 26:—iti smr° pratijñāvādāḥ ॥

F. 41b:—iti smr° lekhyanirūpaṇaṃ ॥

F. 46b:—iti smr° lekhyaparikṣā ॥

F. 55b:—iti smr° sākṣiparikṣā ॥

F. 74:—iti smr° sākṣiṣayāṇi ॥ samāptaṃ ca sākṣiprakaraṇaṃ ॥ athāsākṣipratyayāḥ tatra Nāradaḥ | *etc.*

F. 85:—iti smr° ṛtuto divyavyavasthā ॥

F. 102:—iti smr° daṇḍaviṣayāṇi ॥

It ends (f. 107):—iti smṛticandrikāyāṃ bālayantādi(?)-dhanaviṣayāṇi¹ ॥ hariḥ ॥ śrī - Keśavādityasamutbhavasya Devasya śāntadvijarājamūrttes sa candrikāṃ prāpya sukhena lokān kurvantu sarvavyavahārasiddhiṃ ॥ iti sakalavidyāviśārada-śrī-Keśavādityabhaṭṭopāddhyāyasūnu-yājñika - Deveṇa² bhaṭṭopāddhyāyasomayājiviracitāyāṃ smṛticandrikāyāṃ vyavahārakāṇḍe prathamāḥ paricchedāḥ ॥ atreyāṃ prakaraṇānupūrvī vyavahārasvarūpaṃ aṣṭādaśanirūpaṇaṃ vyavahārabhedānirṇetnirṇayadharmasthānevasthānaṃ vyavahāradarśanavidhiḥ ॥ kṛṣṇāya namaḥ ॥

(2)

The *Vyavahāramālikā*, the beginning only. See Ind. Off. III, pp. 456—8 ("Vyavahāramālā, a manual of civil law (? by Varadarāja) much used in Malabar"); Hultsch II (No. 1472), p. 139.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astuḥ śrīgurubhyo namaḥ namostu narasiṃhāya bhaktānugrahakāriṇe ajāya bahurūpāya sarggasthityantakāriṇe | manumukhyasarassamutbhavais sukumārāḥ prasavair vacoma-

¹ No. 141 = Whish No. 143 reads bālādīdhana°.

² Read yājñika-Devaṇa? But MS. No. 141 also reads °yajñika-Deveṇa.

yaiḥ tridivāptiphalair nṛpocitāṃ racayāmi vyavahāramālikāṃ | śrī-Nāradaḥ Manuḥ Prajāpatir yasmin kāle rājyam abūbhujan dharmmaikatānāḥ, *etc.*

Some of the chapters are:—vyavahārāvalokanadharmanāḥ (f. 1), sabhāsabhyopadeśāḥ (f. 2b), vyavahāralakṣaṇam (f. 3), hīnalakṣaṇam (f. 6), sāksipratyuddhṛti (f. 7b), rājaśūsana-lakṣaṇam, dūṣitalekhyaparikṣā (f. 9b), lekhyaprakaraṇam (f. 10), agnividhi (f. 13b), viṣavidhi (f. 14b), śapathavidhi (f. 15b), ṛṇasya deydēyavidhiḥ (f. 20), nityadānasya prakāraḥ (f. 24), *etc.*

It breaks off (f. 24b) with the following words:—dāsyā-dhikaraṇam | abhyupetyāśuśūrūṣā samāptaḥ | Nāradaḥ | bhṛtānāṃ vetanasyokto dānādānavidhikramaḥ vetanasyānapākarma tadvivādapadam smṛtaṃ ||

130.

WHISH No. 129.

Size: 9×1½ in., 54 leaves (but f. 3 missing), 8 or 9 lines on a page.

Material: Palm leaves.

Date: Probably early 18th century.

Character: Malayalam.

Injuries: First leaf damaged.

Fragment of Śaṅkara's Commentary on the *Viṣṇusahasranāman*.

It begins:—parāyaṇam tasmin loke ekam parāyaṇam param ayaṇam prāptavyam pa *** ** * ya-granthiś chidyante sarvasaṃśayāḥ kṣiyante cāśya karmmaṇi tasmin drṣṭe, *etc.*

F. 24b:—nāmnāṃ śatam ādyaṃ vivṛtaṃ || F. 29:—iti nāmnā(n) dvitīyaṃ śatam || F. 34:—iti tṛtīya(n) nāmnāṃ śatam vivṛtaṃ || F. 39:—iti nāmnāṃ caturthaṃ śatakaṃ ||

It breaks off with the words:—iti bhagavatsmaraṇāt yan devan devakī devī vasudevād ajījanat bhaumasya brahmaṇo guptyai diptam agnim ivāraṇiḥ iti mahābhāra(tam). See MBh. XII, 47, 28.

131.

WHISH No. 130.

Size: $11\frac{3}{8} \times 1\frac{1}{2}$ in., (1) + 155 + (15) leaves, 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Scribe: Anantakṛṣṇa, son of Govinda.

Character: Malayalam.

The *Tulākāverīmāhātmya* from the *Agni-Purāṇa*, in 30 Adhyāyas.

Other copies in Nos. 51 and 186.

It begins:—dharmaṁvarammā ca rājarṣir *etc.*, see No. 51 above p. 63.

F. 5b:—iti śrīmadāgneyapurāṇe tulākāverīmāhātmye prathamodhyāyaḥ ||

F. 40:—ity āgneyapurāṇe tulā° saptamoddhyāyaḥ || śrī-ramaṅgeśāya namaḥ ||

F. 79b:—ity āgne° tulā° pañcadaśodhyāyaḥ ||

It ends:—iti prasannānanānīrajā mudā ... (see above p. 63) abhyapūjayan | ity āgneyapurāṇe tulākāverīmāhātmye tṛṁśoddyāyaḥ || yādṛśam, *etc.* ... Āvadugdhāraṇagurave namaḥ | śrīkāveryai namaḥ | śrī-Govindan putran Anantakṛṣṇan svahastalikhitaṁ śrīramaṅgeśāya namaḥ || ... hariḥ |

132.

WHISH No. 132.

Size: $12 \times 1\frac{1}{2}$ in., (1) + 144 leaves, 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th century?

Character: Malayalam.

The *Brahmottaraḥkhaṇḍa* (from the *Skanda-Purāṇa*?), Adhyāyas 23—44. The beginning is similar to that of the Bodleian MSS. Walker 160 and 132d (see Aufrecht-Oxford, p. 74 sq.), and Mitra, Notices No. 2567 (VIII, p. 19 sq.), but the work is not identical with either of these.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śuklāmbaṛadharaṁ viṣṇuṁ śaśivarmaṇaṁ ca'urbhujam pra-

sannavadanam dhyāyet sarvaviḡhnopaśāntaye | ākhyātam
bhavatā pūrvam viṣṇor mālātmyam uttamam sarvapāpa-
haram puṇyam samāsenā śrutañ ca nañ | idāṇi śrotum
icchāmo mālātmyam tripuradviṣaḥ tatbhaktānāñ ca mālā-
tmyam niśśeṣāghaharam param tanmantrāṇān tadvratānān
tatppūjāyās ca sattama tat kathāyās ca tatbhakteḥ pra-
bhāvam anuvarṇaya | śrī-Sūtaḥ | etāvad devamarttyānāñ
śreyas sa sanātanam yad īśvarakathāyām vo jātā bhaktir
ahetukī, *etc.*

F. 5b:—iti brahmottarakhaṇḍe pañcākṣaramahimānu-
varṇanan nāma trayaviṃśoddhyāyaḥ ||

F. 24b:—iti brahmottarakhaṇḍe śivacaturdaśimahimā-
nuvarṇane caṇḍālikammāśaśivavokaprāptikathanāma (?)
pañcaviṃśoddhyāyaḥ || śrīpārvatyaī namo namaḥ śubham |
bhūyopi śivamālātmyam vakṣyāmi paramātbhutam śrīvatām
sarvapāpaghnam, *etc.*

F. 48b:—iti brahmottarakhaṇḍe pradoṣapūjāmahimānu-
varṇanan nāma ekonaviṃśoddhyāyaḥ ||

F. 68:—iti brahmottarakhaṇḍe somavāramahimānuvarṇ-
nane śivabhaktamahimānuvarṇanan nāma ekatriṃśoddhyā-
yaḥ ||

F. 95b:—iti brahmottarakhaṇḍe bhadraṇyurmuktiprā-
ptikathanan nāma ṣaṭtriṃśoddhyāyaḥ ||

It ends:—yaḥ paṭhec chrṇuyāc caiva purāṇam śaivam
uttamam sa vidhūya sarvakarmmāṇi śivaloke mahiyate |
iti brahmottarakhaṇḍe purāṇaśravaṇamahimānuvarṇanan
nāma catuṣcatvāriṃśoddhyāyaḥ || śrīpārvatīparameśvarā-
bhyañ namaḥ || . . . gurūṇāṃ caraṇāṃbhojaparāgaparamā-
ṇavaḥ manomukuram asmākaṃ puṇīyur anuvāsaram || śu-
bham astu | śrīgurubhyo namaḥ śrīśūlapāṇaye namo namaḥ |

133.

WHISH No. 133.

Size: $10\frac{7}{8} \times 1\frac{3}{4}$ in., 194 leaves, 6 or 7 lines on a page.

Material: Palm leaves.

Date: 19th cent.?

Character: Malayalam.

The *Nāmalingānuśāsana* (*Amarakośa*) by *Amarasiṃha* (I, 1 to III, 2), with an explanatory gloss in Malayalam language.

It begins:—*hariḥ śrīgaṇapataye namaḥ || yasya jñānadayā-sindhor agādhasyānaghā guṇāḥ | etc. . . svaḥ | ita * vya-yam | svarggaḥ | nākaḥ tridivaḥ tridaśālayaḥ | suralokaḥ | ivayañcum puliṅgam | dyauḥ okārāntaḥ | dyau vakārāntaḥ dve striyau | klībe | triviṣṭapaḥ | etc.*

It ends with the 2nd Varga of the 3rd Kāṇḍa:—*grā-matā | grāmaṇḍam | janatā | janavṇḍam | dhūmyā | dhūmaṇḍam | pāśyā[m] pās[y]avṇḍam | gavyā | goṇḍam | pṛthak | pṛthak | diṃ strī | apiṃ sāhasraṃ | sahasravṇḍam | kārīṣyaṃ kārīṣavṇḍam | vārmaṇāṃ(read °am) kava-ṣavṇḍam atharvaṇādikaṃ | atharvaṇavṇḍam | klī | iti saṃkīrṇavarggaḥ |*

134.

WHISH No. 134.

Size: $10\frac{3}{8} \times 1\frac{3}{4}$ in., (1) + 129 + (1) leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 19th cent.?

Character: Malayalam.

The *Kriyākālāpa* (astronomical portion) of the *Tantra-saṃgraha*, in 8 Adhyāyas, together with a Commentary.

There are several copies of the *Tantrasaṃgraha* in the Malayalam language in the Whish Collection.

It begins:—*hariḥ śrīgaṇapataye namaḥ avighnam astu | pratyūhavyūhaviratikārakaṃ param mahāḥ antaḥkaraṇa-śuddhim me vidadhātu sanātanaṃ yatprasādāt kavindra-tvaṃ mandopi labhate kṣaṇāt tām śāradendusvacchāṃgīm vande devīm sarasvatīm | nārāyaṇaṃ jagadanugraha-jāgaru-kaṃ śrīnilakanṭhaṃ api sarvavidam prapamya yat tantra-saṃgrahagataṃ grahatantra-jātaṃ tasyāparāṇ ca vivṛtiṃ vilikhāmi laghviṃ | tatrātau tāvad ācāryyaḥ prārīpsita-prabandhapratyūhaśamanāyābhiṣṭadevatān namaskaroti | he viṣṇo nihitaṃ kṛtsnaṃ jagat tvayyeva kāraṇe jyotiṣāṃ jyo-*

tiṣe tasmai namo nārāyaṇāya te iti | he viṣṇo sarvavyāpin
yasmims tvayi kṛtsnam idaṁ jagam nihitam, *etc.*

F. 5:—iti caitrādaya eva cāndramāsāḥ maddhvāditveno-
ktāḥ | *etc.*

F. 12:—tatra prathamāddhyāyoktaprakāreṇa trairāśikā-
nītā bhagaṇādikā ye grahamaddhyamāḥ | tebhyo bhagaṇān
apāśya śiṣṭebhyo bhagaṇān apāśya śiṣṭebhyo rāśyādibhyo
bhāgātmakam upadiṣṭam svaṁ svaṁ mandoccam viśoddhya
yac chiṣyate tad iha mandakendram ity abhidhiyate || *etc.*

F. 34b:—iti tantrasaṁgrahasya kriyākālāpaṁ krameṇa
saṁgrhya racite vyākhyānesmin pūrṇṇoddhyāyo dvitīyo-
bhūt ||

The 3rd Adhyāya ends f. 75b, the 4th Adhyāya f. 90,
the 5th Adhyāya f. 107b, the 6th Adhyāya f. 112b, the
7th Adhyāya f. 116.

It ends:—iti tantrasaṁgrahasya kriyākālāpaṁ krameṇa
saṁgrhya racite tadvyākhyāne pūrṇṇobhūd aṣṭamoddhyā-
yaḥ || samāptaṁ cedam namaś śivāya | *etc.* (follow some lines
in Malayalam language).

135.

WISH No. 136.

Size: $8\frac{1}{4} \times 1\frac{1}{4}$ in., 75 leaves, from 9 to 11 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

Fragment of the *Bālābhārata* by *Paṇḍit Agastya*, ending
with the 9th Sarga. The complete work is said to contain
20 Sargas, see Burnell, Tanjore, p. 159b; A. Holtzmann,
Das Mahābhārata, III, p. 44.

It begins:—harīḥ śrīgaṇapataye namaḥ avighnam astu
asty atrinetraprabhava(h) kalātmā śaśiti nakṣatraganasya nā-
thaḥ yaṁ vārījaśrīharam āptavāco vāmaṁ harer llocanam
āmananti | sevyas surāṇā(m) himavarṣipādas saṁbhāvanīyaś
śirasā śivena mahāddhrabhartteva tamopahantrīm yaḥ kau-
mudīm divyanadīm prasūte | na jāhnavīyaiś ca na yāmu-

naś ca na cāparāsām saritām payobhiḥ yannyā(?)dayenaiva
 sujātadhāmnō bāṃhīyasīm vṛddhim upeti pārthhaḥ | budhas
 tatobhūn navasu graheṣu ratneṣu muktāphalavan manoḥjñāḥ
 yaḥ karddamāpatyam ilābbidhānam paryyagrahīt pañcaśarā-
 yudhārttaḥ | tasyānujōbhūt purnhūtasārāḥ Purūravā bhū-
 valayasya goptā nārāyaṇoruprabhavām striyam yo jaya-
 śriyā sārddham alabdha daityāt | tasyāyur āyurddamano
 ripūṇām āśid anūnasya guṇais tanūjaḥ | hr̥ṣyadvaritṛi pu-
 lakāṅkurābhā rarāja yasyāddhvarayūparājih putras tadiyo
 Nahuṣodhirūḍhatriviṣṭapam puṇyavaram parāsuḥ kutrāpi
 sūtrāṃpi ciram pranaṣṭe svarājyam indras svayam eva
 cakre | ajāyatāsmād anagho Yayātiḥ peṣṭur dviṣām ucca-
 litasya yasya nabhasy udīrṇṇo balareṇur āsit ghano yaśaḥ-
 ketakajanmahetuḥ | *etc.*

F. 8b:—ity Agastyapaṇḍitakṛtau bālabhārate prathamā
 sarggaḥ ||

F. 31:—ity Agastyakṛtau bālabhārate caturtthasarggaḥ |

F. 59b:—ity Agastyakṛtau bālabhārate saptamā sa-
 rrggaḥ ||

F. 66b:—ity Agastyakṛtau bālabhārate aṣṭamasarggaḥ |

It ends:—pṛitosmi te prājñatamāya rājan yam icchasi
 bhrātṛṣu tam dadāmi uktas sa tenaivam upoḍhaharṣo jī-
 vantam aicchan nakulan narendrah | 101 |

136.

WHISH No. 137.

Size: $11\frac{7}{8} \times 1\frac{7}{8}$ in., (1) + 46 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Malayalam.

A. Commentary on *Jayadeva's Gītagovinda*, in 12 Sargas.

It begins:—hari śrīgaṇapataye nama avighnam astu |
 Jayadevanāmā kavīḥ gītagovindābhidham prabandham
 vidadhānaḥ tatpradīpādyam vastūpakṣipann eva tannirdde-

śarūpam maṅgalam ācarati meghair ity ādi he rādhe am-
bara(m) meghair mmeduraṁ vasantepi kṛṣṇāhṛtair mmeghais
timirair vā, etc.

It ends:—yan nityair iti | yad vastu viriñcagirijāprāṇe-
śamukhyaiḥ brahmeśamukhyai[h]r mmuhur(?)jjasaṁ nānā-
kāravīcārasāracaturaiḥ nānāvidhacintaviśeṣaṁ nipuṇaiḥ (read
°cintāviśeṣanipuṇaiḥ?) vidvatbhir nityair vacanaiḥ upa-
śadvākyaḥ jadyāpi (?) na niścīyate tad ādyaṁ param vastu
divyair mmadhurai[h]s satsūktisaṁśodhitaiḥ mṛdūktisaṁśo-
dhitaiḥ Jayadevakāvyaghaṭitaiḥ gītagovindavākyaḥ sārasya
sīmā *[†] śaḥ bhaktiviśeṣasālināṁ cetasi cakāstu sphuratu ||
iti śrīgītagovindavyākhyāne sarasarasiruhākṣo nāma dvā-
daśas sarggaḥ || śrīkṛṣṇāya namaḥ ||

137.

WHISH No. 139.

Size: $11\frac{5}{8} \times 1\frac{3}{4}$ in., (1) + 70 + (1) leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Probably middle of 18th cent.

Character: Malayalam.

The *Sūryasiddhāntavivaraṇa*, a Commentary on the
Sūryasiddhānta, by *Parameśvara*, pupil of *Rudra*, in
13 Adhyāyas.

It begins:—hariḥ śrīgaṇapataye namaḥ aviḥnam astu ||
gurubhyo namaḥ || lokāmbāyai namaḥ | śrīsūryāya namaḥ
cidrūpakāraṇaṁ sarvagataṁ kṣiragatājyavat yad yogidṛśyaṁ
jagatas tam mahāhaṁsam āśraye | vyākhyātaṁ bhā-
skariyaṁ laghu tad anu mahābhāskariyaṁ sabhāṣyaṁ
pascāl hilāvatī ca grahagataviśayaṁ kiñcid anyae ca yena
soyaṁ śrī-Rudraśiṣyo vadanajaśiśave sūryasiddhāntasama-
sthaṁ vakṣyaty aspaṣṭam artham gaṇitaviśayagaṁ karma
tatraiva hi syāt | tatra tāvat bhagavatā sūryeṇa Mayā-
yoditaṁ sūryasiddhāntaṁ vivakṣur ayam ācārya iṣṭadevatā-
praṇāmapūrvakaṁ Mayasūryayos samvādamayapraśnottare

* Akṣara indistinct, looks like jū or ũju.

niyuktasya sūryāṁśasya puruṣasya vacanañ ca kramāt pradarśayati | acintyāvyaktarūpāya, etc.

F. 11:—iti sūryasiddhāntavivarane prathamoddhyāyaḥ ||

F. 20b:—iti Pārameśvare sūryasiddhāntavivarane dvitīyoddhyāyaḥ ||

F. 31:—iti Pārameśvare tripraśnāddhyāyas tṛtīyaḥ ||

Adhyāya IV ends f. 34b, A. V f. 37b, A. VI f. 40b, A. VII f. 44, A. VIII f. 47b, A. IX f. 50, A. X f. 52b, A. XI f. 55b, A. XII f. 68b.

It ends:—etat te sarvaṁ akhyātaṁ rahasyaṁ param atbhuṭaṁ brahmaitat paramaṁ puṇyaṁ sarvāpāpaprāṇāśanaṁ evaṁ upasaṁhṛtaṁ śāstraṁ nīlābhyos saṁgamāt saumye sthitena paramādinā siddhāntaṁ vivṛtaṁ sauraṁ īsvareṇaivam atpapaśaḥ¹ || iti Pārameśvare sūryasiddhāntavivarane trayodaśoddhyāyaḥ || śrīlokāmbāyai namaḥ || śrīsūryādisarvagrahebhyaḥ || śrīsarasvatīprasādika ||

138.

WHISH No. 140.

Size: $9\frac{3}{4} \times 1\frac{5}{8}$ in., (1) + 97 + (1) leaves, from 7 to 9 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 1817—which is very strange, as the date given at the end of the MS. is the Kollam year 998, i. e. A. D. 1823.

Character: Malayalam. The leaves numbered by Akṣaras.

The *Sahasranāmapādyavṛtti* or metrical Commentary on the *Viṣṇusahasranāman*.

It begins:—hariḥ śrīgaṇapataye namaḥ | aviḡḥnam astu | yasmād āsīj jagad idam akhilaṁ yena vā tat praviṣṭaṁ jīvo bhūtvā khalu jalaravivaṇ māyayā nirguṇopī (1) yasminn ante vilayantaṁ parānandaṁ conaṁ (?)² viṣṇuṁ vande mama hṛdi nilayaṁ śāśvataṁ śāntaṁ ekaṁ || sṛṣṭvādisargge kavim ātmamāyayā svānābhipatmād akhilārthasiddhaye (1) vedān sahāṁgair avadān (read avadat?) purātanān yas taṁ gurun naumi sadārthasiddhaye (1) Vyāsaśiṣyo mahātejās sa Vaiśampāyano munīḥ uvāca punar apy enaṁ rājānaṁ Jana-

¹ *Id est* alpaśaḥ.

² Metre wrong. Four Akṣaras wanting.

mejayaṃ || śrutvāvadbhārya niścitya dharmamān nānāvidhā(n)
parān aśeṣeṇaiva kārtsnyena niśseṣeṇāviśamkayā | *etc.*

It ends:—śrīpūrvapūrṇapriyavādareṇa sām̐parkasaṃśo-
dhitamānasena vṛttir m̐mayā keśavapūrṇanāmnām (— —?)
sahasrasya samīriteyaṃ | laghuvṛttir iyaṃ haripādayugaṇ
dṛḍhabhaktimatā kathitā vimalā suvimṛśya naro yadi tām
prapaṭhed dhṛtikṛtyaharim sa vimuktimayāt | iti śrīśahasra-
nāmāpadyavṛttau daśamaśataṃ samāptaṃ || || śubham
astu | śrī-Vedavyāsāya namaḥ, *etc.* (Date *etc.* in Malayalam
language.)

139.

WHISH No. 141.

Size: $7\frac{5}{8} \times 1\frac{1}{2}$ in., (1) + 102 + (1) leaves, 6 or 7 lines on a page.

Material: Palm leaves.

Date: Kollam year 999, or A. D. 1824.

Character: Malayalam.

Śoḍaśakriyā, a manual of domestic ceremonies (Jāta-
karman, Upanayana, Marriage, *etc.*), according to the
school of *Bodhāyana*, in the Malayalam language, the
Vedic Mantras being quoted in Sanskrit, e. g.: f. 9b:—
mantram āsmā bhava paraśu(r) bhava hiraṇyam aṣṭam
bhava | vedo mai (read vai) putranāmāsi sa jīva śaradaś
śataṃ indraḥ śreṣṭhāni draviṇāni dheeli cittin dakṣasya
subhagatvam asme, *etc.* See Mantrapāṭha II, 12, 1; 11, 33.

F. 35:—mantram ā tiṣṭhemam āsmānam āsmeva tvam
sthiro bhava abhi tiṣṭha pṛtanyatas sahasva pṛtanāyataḥ | ...
mantram yā akṛntann avayan yā atanvata yāś ca devir
antān abhito dādhantha | tās tvā devir jjarasā sam vya-
yantv āyusmān idam pari dhatsva vāsaḥ | See Mantrap. II,
2, 2; 5.

F. 67:—mantram | sakhāsi saptapadā abhūma sakhyān
te gameya | sakhyāt te mā yoṣam sakhyān me mā
yoṣṭhāḥ | See Mantrapāṭha I, 3, 14.

F. 79:—mantram yas tvā hṛdā kīriṇā manyamānomar-
tṭyaṃ marttyo jōhavimi | jātavedo, *etc.* See Mantrap. II,
11, 5.

140.

WHISH No. 142.

Size: $9\frac{1}{2} \times 1\frac{3}{4}$ in., 103 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

The *Nārāyaṇīya*, a Stotra (by *Nārāyaṇa Bhaṭṭa* of Kerala). On the last page there is the following entry by Mr. C. M. Whish: "Nārāyaṇīyam; by a native of Malabar of the Vaiṣṇava sect. The completion of the work by the author is dated 27th November 1586 O. S." The author is described as the 'most popular and well-admired author of *Prakriyāsarvasvam*, *Dhātukāvyam*, *Nārāyaṇīyam*, etc.', by the Mahārāja of Travancore, JRAS., vol. XVI, 1884, p. 449. See No. 114.

It begins:—*harīḥ śrīgaṇapataye namaḥ avighnam astu | sāndrānandāvabodhātmakam anupamitaṁ kāladeśāvadhibhyan niryuktan nityam uktan nigamaśatasahasreṇa nirbhāsyamānam aspaṣṭan dṛṣṭamātre punar urupuruṣār-tthātmakam brahmatatvaṁ tat tāvat bhāti sākṣāt gurupavanapure hanta bhāgyaṁ janānāṁ | etc.*

F. 18 marg.: *venasya kathā |*

F. 22 marg.: *ajāmilakathā |*

F. 24b marg.: *hiranyākṣakathā |*

F. 25 marg.: *narasiṃhāvatāram |*

It ends:—*ajñātvā te mahatvaṁ yad iha nigaditaṁ vi-śvanātha kṣamethā(h) | stotraṁ caitat sahasrottaram adhika-taram tvatprasādāya bhūyāt | dvedhā nārāyaṇīyaśrutiṣu ca januṣā stutyatāvaruṇanena sthitaṁ lilāvatārair idam iha kurutām āyurārogyasaukhyam || śrīkṛṣṇāya namaḥ nārāyaṇīyam samāptaṁ || || śrīgurubhyo namaḥ || etc.*

141.

WHISH No. 143.

Size: $9\frac{1}{2} \times 1\frac{1}{2}$ in., (1) + 189 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Kollam 981, i. e. A. D. 1806, according to the scribe's colophon (written in Malayalam language) at the end of the MS.

Character: Malayalam.

The *Smṛticandrikā*, by *Deva* or *Deramma Bhaṭṭopādhyāya*, son of *Keśavāditya Bhaṭṭopādhyāya*, Pariccheda I of the *Vyavahārakāṇḍa*. Another copy of the same work as No. 129 (1) (Whish No. 128).

142.

WHISH No. 144.

Size: $14 \times 1\frac{1}{4}$ in., (1) + 99 leaves, 11 lines on a page.

Material: Palm leaves.

Date & Scribe: The MS. was copied by Kṛṣṇadvija in the Kollam year 985, i. e. A. D. 1810, according to the scribe's colophon:— Kollam tollāyiratta emṭattañcāmata makaramāsam añcāntiyyati coppāccayum rohiṇiyum śuklapakṣattit dvādaśiyum Siṃhaḥ karaṇavum kuṭiyadivam vātālayeśānugraheṇa Kṛṣṇadvijena likhitaṃ pustakaṃ ||

Character: Malayalam.

The *Śrutirañjinī*, a Commentary on *Jayadeva's Gītagovinda*, by *Lakṣmīdhara*, in 12 Sargas.

Another copy of the same work as No. 113 (1) (Whish No. 111).

143.

WHISH No. 145.

Size: $9\frac{1}{2} \times 1\frac{1}{4}$ in. (and $7\frac{1}{4} \times 1\frac{3}{8}$ in.), 16 + 21 + 19 + 5 + 11 leaves, 6 (4, 5, or 7) lines on a page.

Material: Palm leaves.

Date: Early 19th cent.?

Character: Malayalam.

Various collections of *Mantras* for Tantric worship, and fragments of Tantric treatises.

(1) A collection of 110 Mantras, beginning:—om hrīm śrīm klīm āṃ (?¹) nityakāmeśvarī klīm sarvasatvavaśanka-

¹ Indistinct.

rīsenah sarvastrīpuruṣavaśankarī aiṃ klīm sauḥ sauḥ klīm
aiṃ hrīm namo bhagavatīviccai (?) mahātrīpurāsundaryyai
namah, *etc.*

F. 10b:—na guror adhikam na guror adhikam na guror
adhikam na guror adhikam śivaśāsanataś śivaśāsanataś
śivaśāsanataś śivaśāsanataḥ | 110 | śrīgurucarāṇāravindā-
bhyām namah ||

(2) A fragment begins on f. 11:—ādḥāre liṃganābhau
hrdayasarasīje tālumūle lalāṭe dvaipatre ṣoḍaśāre dvīdaśa-
daśadale dvādaśārddhe catuṣke vāsānte bālamaddhye ḍa-
phakarasabite kaṇṭhadeśe svarāṇām haṃsan tatvārtha-
yuktaṃ sakaladalayutaṃ varṇarūpan namāmi | *etc.*

This fragment breaks off on f. 13b, f. 14 contains some
benedictions (namo gaṇeśāya namo vidhātre, *etc.*), ff. 15 & 16
contain another fragment.

(3) Another Tantric treatise (or fragment), beginning
(f. 1):—caturbhujaṃ mahāviṣṇuṃ śaṃkhacakraḡadādharaṃ
manasā cintaye devaṃ mānasasūnānam ucyate khaṣṭhitaṃ
puṇḍarikākṣaṃ mantramūrttiṃ hariṃ smaret anantāditya-
sankāśaṃ vāsudevaṃ caturbhujaṃ śaṃkhacakraḡadāpatma-
dhāriṇaṃ vanamāliṇaṃ śyāmaḡaṃ, *etc.*

(4) A Collection of Mantras, beginning (f. 1):—atha
pātraṃ vīti | om prakṛtya vikārabuddhimataśrotratrak-
cakṣuḡjīhvāghraṇavākpāṇipādapāyūpastha - śabdasparśarūpa-
rasagandha-ākāśavāyuvahnīsalīlabhūmyātmanā āsuddhata-
tvena am āṃ aḥ aiṃ ātmatatvena sthūladehaṃ pariśo-
dhayāmi śodhayeti brūyur āryyāḥ, *etc.*

F. 17 ends:—iti śaṃkhaḡjā | gāṃgagāḡyāi viśvarūpāyāi
sadāśīvamṛtāyāi nārāyaṇāyāi namo namah |

Ff. 18—19 contain some tables of Mantras in four
columns.

(5) Another collection of Mantras begins (f. 1):—Śukra
ṛṣīḥ amṛtagāyatrī cchandaḥ sarjīvanī (read saṃjīvanī?)-
rudro devatā aiṃ śukraśāpāṇām klīm, *etc.*

(6) A Collection of 50 Mantras, beginning (f. 1):—hariḥ
śrīgāṇapataye namah śrīmadvāḡdevatāyā tvā gaṇanāthaṃ
praṇamya ca natvā deśikanāthaṃ ca śīvanandarasaṃ
bruve || 1 ||

It ends:—ānandāmṛtapūritā harapadāmbhojālavāle sthitā
sthairyopaghnām upetya bhaktilatikā śākhopaśākhā sthitā
uccair mmānasakāyamānapāṭalim ākramya niṣkalmaṣā
nityābhiṣṭaphalapradā bhavatu me salkarmmasaṃvar-
ddhitā ॥ 50 ॥

144.

WHISH No. 146.

Size: $9\frac{3}{8} \times 1\frac{3}{4}$ in., (1) + 52 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

(1)

The *Praśnasamgraha*, from the *Sārasamgraha*, a treatise
on astrology.

It begins:—śrīgaṇapataye namaḥ avighnam astu śrī-
sūryādisarvagrahebhyaḥ namaḥ (1) sūryendvagnivilocanam
girisutāraktam budhāntasvṛkam deveḍyam rajatācalendra-
bhṛgubhūḥ koṇādhivāsotsukam sarppālaṃkṛtācāruvigrāha-
mayam vṛddhokṣaketum bhaje kaṇṭhāntarggatakālākūṭa-
gulīkaṇ cellūranātham śivam | 1 | maddhyātavyadhipam
praṇamya kamalam prāṇeśvaram saṃpade kṛṣṇīyaprabhṛtiṃ
vicārya bahudhā praśnāgamān aṅjasā saṃgrhyāpi gurū-
ditaṃ laghudhiyā(m) bodhāya padyair nnavaiḥ prechāsaṃ-
graham ādadhāmy aham asau deyva(read daiva)jñatuṣṭyai
bhavet | 2 | skandheṣu triṣu saśramāḥ kṛtamanās siddhānta-
bhedeṣu vā pañcasy āttamantrattamo (read °manastamo?)
nīpunaḍhīrācāryavān satyavān daivajñāḥ kṛtanityakarma-
karaṇo japtāttamantro grahān pañcāṃgeḥkṣaṇapūrvakam
hi gaṇaye dāstāntata (?) svasthadhī(h) | 3 |

F. 2b:—daśabhir nnavasaṃyuktaiḥ padyair iti samīritā
dūtalakṣmādikāddhyāyaḥ prathamāḥ praśnasamgrāhe ॥

F. 4b:—iti sārasamgrāhe praśnaśāstreṣṭamamgāddhyāyo
dvitīyaḥ ॥

F. 5b:—iti sārasamgrāhe praśnaśāstre sugrīvapraśnā-
ddhyāyas tṛtīyaḥ ॥

F. 22:—iti sārasamgrāhe praśnaśāstre grahavivaraṇā-
ddhyāyo daśamaḥ ॥ F. 32b:—ity āyu(h)praśnaḥ ॥ ślokanām

śatakenaivam āyuhpraśna udāhṛtaḥ saikena daśakenātha
vivāhapraśna ucyate ॥

It ends (f. 38b):—uktam āgamabhāvena saptivarṣā-
nāmṛgayāyudhoḥ lakṣaṇam viṃśatislaukair (sic) ity evaṃ
praśnasamgrahaḥ ॥ iti praśnasamgrahaḥ ॥ ॥ iti praśnasam-
grahaṃ samāptaṃ ॥

(2)

Fragment of the *Laghvī Jātakapaddhati*, and other
fragments not identified (ff. 38b—52).

It begins (f. 38b):—hariḥ natvādyam paramēśvaram ga-
napatiṃ sūryendubhūrtividvāgiśāsphujidāki(?)rāhuśikhino
devān gurūṃś cākḥilān kṛṣṇīyād aparāś (read °rāc?) ca
sāram api yet (read yat) kiñcit samādāya tacchā(s)tram śi-
ṣyāhitāya saṃgraham ahaṃ vakṣyāmi saṃkṣepataḥ janma-
yuktaphalāni janmasamayē jñātvā salagnān grahān daiva-
jñāḥ pravadet tathaiva sakalam praśnodayarkṣād api pra-
śnam janma samam phaleṣu sudhiyaś śaṃsanty avijñātam
apy adeśyam viduṣā hi varyam akhilaṃ praśnopadeśād
yataḥ tithyṛkṣeṣu śubheṣu saumyadinakṛdvārenukūlekhile
deyva(read daiva)jñam vidhivat prasādyā sumatin datvā
param prābhṛtaṃ prāhne prechatu prechakas tv abhimataṃ
nirddhārya buddhyaiva tad rāmye bhūmitaleṣu maṃgalayute
cakram likhed daivavit | etc.

F. 46b:—madane priye mṛti sukhe putro yathā sam-
bhavaḥ hāra syāt guṇasamṃyutir gguṇaguṇābhārāhṛtā svā
daśā labdhāny antaraajā daśātha vidaśā sādhyā tataś
coktavat | 40 | iti jātakapaddhatir llaghvī ॥ ॥

Then follows (f. 46b)¹:—hariḥ śonarkaniśākarakṣiti-
javiṃ (?)² jivāsphujitsūryajān vighneśam svagurūn praṇamya
śirasā devīn ca vāgiśvarīm praśnajñānavidhau Varāhamihirā-
patyas sa yad vastur³ llokānām hitakāmyayā dvijavaraṣ
ṭikām karoty albhutām |

¹ This is (as Prof. Aufrecht informs me) the beginning of *Utpala's*
Commentary on the *Śatapāñcāśikā* of *Prthuṣaśas*, the son of *Varā-*
hamihira. See Ind. Off. V, p. 1059 (No. 2993).

² keśājārka° . . . °vijjīrvā°. Ind. Off. MS.

³ Varāhamihirācāryasya sadvastuni lo°. Ind. Off. MS.

This is only a fragment of one page. The next two leaves also contain fragments of which not much can be made.

Ff. 49—52 contain Mantras and invocations, and it is doubtful whether the leaves belong together.

145.

WHISH No. 147.

Size: $7\frac{1}{2} \times 2$ in., (2) + 62 + 46 + 32 + 12 + (2) leaves, from 8 to 12 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 'Calicut 1822', and at the end of the Tarkasaṅgrahadīpikā the date Kollam 997 (also corresponding to A. D. 1822) is given.

Character: Malayalam.

(1)

The *Sāṅkhyasaptati*, or *Sāṅkhyakūrīkā*, by *Īśvarakṛṣṇa* (ff. 1—7). See No. 104.

It begins:—harīḥ śrīgaṇapataye namaḥ avighnam astu duḥkhatrayābhīghātāḥ jīṇāsā tadapaghātake hetau dṛṣṭe sāpārthā cen naikāntātyantatobhāvāt | *etc.*

It ends (f. 7):—iti sāmkyāsaptati samāptāḥ | ṣaṭ-trīṃsatā saṃghaṭīṭāya tatvais tvagādisaptāvarāṇo bhavāya *etc.*

(2)

The *Jayamaṅgalā*, a Commentary on the *Sāṅkhyasaptati*, by *Śaṅkara* (ff. 7—62).

It begins (f. 7b):—harīḥ śrīgaṇapataye namaḥ || adhi-gatatatvalokaṃ lokottaravādinam praṇamya munīm kriyate saptatikāyāṣ ṭikā jayamaṅgalā nāma prekṣāvantanukte prayojane na kvacit pravarttanta iti prayojanam neyate | tatvajñānān mokṣaḥ tatvāni pañcaviṃśatiḥ | tathoktam pañcaviṃśatitatvajño yatra kutrāśrametarāḥ jaṭi muṇḍi śikhī vā vimucyate nātra saṃśayaḥ | *etc.*

It ends (f. 62):—iti śrīmatparamahansa-parivrajā (read °parivrajā) cāryaśrī-Govindabhaḡavatpūjyapādaśiṣyepa śrī-Śaṅkarabhaḡavatā kṛtā sāmkyasaptatiṭikā samāptā | śrī-sarasvatyai namaḥ śrīkṛṣṇāya namaḥ ||

(3)

The *Tattvakaumudī*, a Commentary on the *Sāṅkhyasaṃptati*, by *Vācaspatimiśra* (ff. 1—40). See No. 104 (3).

It begins:—*hariḥ śrīgaṇapataye namaḥ aviḥnam astu ajām ekām lohitaśuklakṛṣṇām bahviḥ prajāś sṛjamānān namāmaḥ ajā ye tān juṣamāpā bhajanto jahaty enām bhuktabhogān numas tān | Kapilāya mahāmūnaye munaye śiṣyāya tasya cāsuraye Pañcaśikhāya tattheśvarakṛṣṇāya vayan namasyāmaḥ | iha khalu pratipipitsitam arttham pratipādayan pratipādayitāvadheyavacano bhavati, etc.*

It ends (f. 40):—*iti śrī-Vācaspatimiśraviracitā sām-
khyasaptatīkā samāptaḥ || kumudānīva cetāṃsi bodhayanti
satām sadā śrī-Vācaspatimiśrāṇām kṛti syāt tatvakaumudī ||
akṣaram yat paribhraṣṭam mātrāhīnan tu yat bhavet
kṣantum arhanti vidvāṃsaḥ kasya nāsti vyatikramaḥ || śrī-
gurubhyo namaḥ || || ||*

(4)

A fragment, not identified (ff. 41—46).

F. 41 begins:—*te vidhāsyati alam utkanṭhayā tavety
upadeśe tuṣṭiḥ sākālākhyogha ucyate yā tu na kālān nāpy
upādānāt prakṛter vivekakhyātir api tu bhāgyā deva ata
eva madālasāpatyāni bālāni mātur upadeśamātrā devavi-
vekakhyātīmanti muktāni babhūvuḥ, etc.*

(5)

The *Tarkasaṃgrahadīpikā*, a Commentary by *Annam-
bhaṭṭa* on his own *Tarkasaṃgraha* (ff. 32).

It begins:—*hariḥ śrīgaṇapataye namaḥ aviḥnam astu
viśveśvaram sambamūrttim praṇipatya girām guruṃ tīkām
śiṣuhitām kurve tarkasa(m)grahadīpikām | etc.*

It ends:—*ity Annambhaṭṭopāddhyāyākṛtatarkasaṃ-
grahadīpikā samāptā || || śrīmahātrīpurasundayai namaḥ || etc.*
(Date etc. in Malayalam language.)

(6)

The *Tarkasaṃgraha*, by *Annambhaṭṭa* (ff. 12).

It begins:—*hariḥ śrīgaṇapataye namaḥ avighnam astu nidhāya hr̥di, etc.*

It ends:—*Kāṇādanyāyamatayor bālavutpattisiddhaye Annaṁbhaṭṭena viduṣā racitas tarkkaśaṁgrahaḥ tarkkaśaṁgrahas samāptaḥ || śrī-Vedavyāsāya namaḥ śrīgurave namaḥ.*

146.

WHISH No. 148.

Size: $7 \times 1\frac{1}{8}$ in., $4 + 129 + 60$ leaves, from 6 to 9 lines on a page.

Material: Palm leaves.

Date: Kollam 992, i. e. A. D. 1817. (Date given in Malayalam language on f. 129.)

Scribe: Dāmodara.

Character: Malayalam.

(1)

Ff. 1—4 contain some fragments, not identified.

(2)

The *Sarvārthacintāmaṇi*, an astrological treatise, by *Veikāṭanāyaka*, son of *Appayārya*. Fragment only (ff. 1—22). See Hultzscli II, No. 1307, p. 128.

It begins:—*hariḥ śrīgaṇapataye namaḥ avighnam astu | śrīmaccheṣagiriṣṭhale vinilayaṁ śrī-Veṁkiṭeṣaṁ gurum natvā Veṁkiṭanāyakas tv anudinaṁ jātopyayāt¹ sudhiḥ etc.*

F. 22b breaks off with the words:—*rāhau vilagne sakujerkaputre rāhau bṛhatbījmiḥāhurāryyāḥ lagne śca + e.*

(3)

Fragment of the first Sarga of the *Bālakāṇḍa* of *Vālmiki's Rāmāyaṇa* (f. 23).

F. 23 begins:—*lokaṁ gaṁṣyati idaṁ pavitraṁ pāpa-ghnaṁ puṇyaṁ vedaiś ca sammitaṁ yaḥ paṭhed rāmaca-ritaṁ sarvapāpaiḥ pramucyate*, and ends:—*iti śrīrāmāyaṇe ādikāvye śrīyāmadvādikāṇḍe śrīnāradaṅkyaḥ śrīsaṁkṣepo nāma prathamā sarggaḥ || . . . śrīgaṇapataye namaḥ |*

¹ Read *jātopyāryyāt* with Dr. Hultzscli' MS.

(4)

Ff. 23b—129 contain several fragments partly in Sanskrit, partly in Malayalam, which I cannot identify.

(5)

A Malayalam Commentary on the *Karaṇapaddhati* (Astrology?). Ff. 1—60.

147.

WHISH No. 149.

Size: $7\frac{1}{2} \times 1\frac{1}{2}$ in., (1) + 160 + (3) leaves, generally 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

The *Keralamāhātmya* from the *Bhūgola-Purāṇa*.

It begins:—lakṣmīgrāme samāgatya bhagavān bhrūṇa-ndanaḥ grāmaṇin kalpayām āsa tasmin saptadaśa dvijān kañcidvijam dvijeṣv atra āṅgīrānvayam eva ca kṣetrakā-ryāya rāmas tu lakṣmīśaśyālaye nṛpa, etc.

F. 6b:—iti śrībhūgolapurāṇe keralamāhātmye addhyāyaḥ ॥

F. 39b:—iti śrībhūgolapurāṇe pañcāśodhyāyaḥ ॥

F. 50b:—iti śrībhūgolapurāṇe keralamāhātmye gargga-yudhiṣṭhirasampvāde addhyāyaḥ ॥

F. 92:—iti keralotbhave niḷānadīmāhātmye pañcamo-ddhyāyaḥ ॥

F. 131b:—iti śrībhūgolapurāṇe umāmaheśvarasampvāde keralamāhātmye saṃkṣepo nāma prathamoddyāyaḥ ॥

F. 155:—ity agastyasamhitāyām keralotbhave ikṣunadī-māhātmye pañcapañcāśodhyāyaḥ ॥

It ends:—iti keralotbhave sthaleśamāhātmye catuṣṣaṣṭiś-śatatamoddyāyaḥ ॥ śubham bhavatu ॥

148.

WHISH No. 150.

Size: $11\frac{3}{4} \times 1\frac{5}{8}$ in., 209 leaves (the first of which is missing), 7 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Malayalam. The leaves are numbered by Akṣaras.

Injuries: The first two leaves damaged.

The *Sūtasamhitā* of the *Skanda-Purāṇa*. The Śivamāhātmyakhaṇḍa wants the beginning (one leaf), the Jñānayoga and Mukti Khaṇḍas are complete, the end of the Yajñavaibhavakhaṇḍa is missing. See No. 76.

F. 3:—iti śrīskānde purāṇe sūtasamhitāyāṃ śivamāhātmyakhaṇḍe prathamoddhyāyaḥ ||

The Śivamāhātmyakhaṇḍa ends (f. 41):—iti skānde purāṇe sūtasamhitāyāṃ śivamāhātmyakhaṇḍe trayodaśoddhyāyaḥ || śivamāhātmyakhaṇḍas samāptaḥ ||

The Jñānayogakhaṇḍa ends (f. 83):—iti . . . jñānayogakhaṇḍe samādhividhir viṃśatitamoddhyāyaḥ || samāptā jñānayogakhaṇḍaḥ ||

The Muktikhaṇḍa ends (f. 112):—iti . . . muktikhaṇḍe navamoddhyāyaḥ || muktikhaṇḍas samāptaḥ ||

The MS. breaks off in the middle of the 39th Adhyāya (which begins f. 204) of the Yajñavaibhavakhaṇḍa.

149.

WHISH No. 151.

Size: $7\frac{5}{8} \times 1\frac{1}{2}$ in., (1) + 1 + 109 + (1) + 20 + 29 + (1) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Malayalam.

(1)

The *Abhijñānaśākuntala*, by *Kālidāsa*, in 7 Acts.

It begins:—harīḥ śrīgaṇapataye namaḥ nāndyante tataḥ praviśati sūtradhāraḥ yā sraṣṭus sṛṣṭir ādyā vahati vidhihutaṃ yā havir yā ca hotra (read hotri) ye dve kālāṃ vidhatta śruti viśayaguṇā yā sthitā vyāpya viśvaṃ yām āhus sarvabhūtaprakṛtiḥ iti yayā prāṇināḥ prāṇavantaḥ pratya-kṣābhīḥ prapannas tanubhir avatu vas tābhir aṣṭābhir īśaḥ | naipatthyābhimukham avalokya | ārye yadi naipatthyavi-

dhānam avasitam itas tāvad āgamyatām | praviśya naī |
ama ia hmi | sū | abhirūpabhūyiṣṭhā pariṣad eṣā adya khalu
Kālīdāsagrathitavastunā navena nāṭakenopasthātavyam
asmābhiḥ | *etc.*

The first Aṅka ends f. 16b, the 2nd A. f. 30, the 3rd A.
f. 42, the 4th A. f. 58, the 5th A. f. 72b, the 6th A. f. 94b.

It breaks off (f. 109b) with:—api ca | tava bhavatu
viḍaujāḥ prājyavrṣṭi(h) prajāsatatayajñas (*sic*) svarggiṇo bhā-
vayālam yugaśataparivarttā. (Verse 193 in Böhtlingk's
edition.)

(2)

The *Dakṣayajñaprabandha*, a poem.

The Catalogue of the Library of the India Office, vol. II,
part I, p. 65 mentions a 'Dakṣayajña, by Rāmanārāyaṇa',
published Calcutta 1881. The same work?

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
śrīmatkailāsaśaile sakalagaṇacamūcakrasampūrṇasānau sā-
nandam pārijātaprasavasulabhilān (?) mānayan mandavātān
pratyagrapremahr̥dyām anīśam anusaran dakṣajāmikṣu (?)
cāpakriḍābhedair anaiṣīt kamapi sa samayam somalekhā-
kalāpaḥ || 1 ||

It ends (f. 20):—sadyas samprāpya satrakṣitim anumili-
tām prākṛtaiḥ prāptajīvaiḥ datvā rudrasya bhāgam vidhi-
vad avahitās satraśeṣam samāpya svasthā svam svan nivā-
sam prayayur atisukhas sopi dakṣo babhūva || iti dakṣaya-
jñaprabandham samāptam || ||

(3)

A fragment, not identified.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
sākam rājā sagarbhyais samayajalanidhiṃ dustaram sādhu
tīrtthā (read tīrtvā?) nirmukto vaktrarandhrād vidhur iva
tamaso bhāsamāno nitāntam pāṇim pārtthātmajenātbhuta-
bhujamahasā grāhayann uttarāyās santuṣyan bāndhuvarggais
saha śamanasuto mātṣyapuryāṇy avātsīt | *etc.*

It ends:—mātrvācam acirān niśamya padatārit (?)¹ vīṇi-
namaskaric (?) cādareṇa nijasodaraṇ ca samudam prapamya

¹ The metre requires a short syllable.

śamanātmajaṃ yātudhānaparameṣakollupatināśumārutasu-
tan teli (?)¹ * ādi devacaraṇāravindamakakūn vila * (?)²
karutibhinān ||

150.

WHISH No. 152.

Size: $6\frac{7}{8} \times 1\frac{1}{2}$ in., (2) + 196 + (2) leaves, generally 9 lines on a page.

Material: Palm leaves.

Date: Kollam 999, i. e. A. D. 1824.

Character: Malayalam.

The *Tantrasamuccaya*.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
śrīgurave namaḥ | śrīmatṣaṭgūṇasambhṛtaṃ vapur adhiṣṭhā-
yānugrṇāti yaḥ śraddhābhaktipavitratoṣaṇai svāraṃ-
bhabhūkārukaiḥ pūrṇānandarasānubhūr ativīsādān (?) tar-
ppito yajvanas taṃ devaṃ nūgamāgamādyadhigataṃ nityaṃ
samārādhnuyāḥ (?)³ | gurudivākarabhadraṭākṣarusphuri-
taḥ(t)kamalodarasaṃbhṛtaḥ likhitāsmi atha tantrasamucca-
yaḥ, etc.

F. 103:—iti tantrasamuccaye rahasyāgamasāraḥ paṭalaḥ
samāpi ṣaṣṭhaprakṛtiṭa (sic) kṛtapādapiṭhapratimāvāraḥ kapi-
ṭhikā pratiṣṭhaḥ ||

F. 144:—iti tantrasamuccaye samudyatghaṭasamkhyā-
parikalpanāprakāraḥ paṭalaḥ kalaśaprasādhana itatsnapanā-
khyāndavaroṣṭa samāptaḥ ||

It ends:—balipīṭhamahāddhvajādijittena vihitair ddeva-
viśuddhyavasrutais tatsuliśoddhya (sic) || || || || || iti samntra-
samuccaye samāptaḥ | (sic) etc. (Date in Malayalam
language.)

151.

WHISH No. 154.

Size: $7\frac{3}{4} \times 1\frac{1}{4}$ in., (1) + 137 + 4 leaves, generally 7 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

¹ The metre requires ॐ.

² The metre requires ॐ-ॐ for vila*.

³ Doubtful reading.

Character: Malayalam. The leaves are numbered by Akṣaras, in the same way as No. 19.

Injuries: Leaves 93 and 94 damaged, half of leaf 100 lost.

(1)

The *Alaṃkārasarvasva* by *Rājānaka Ruyyaka* or *Maṅkhuka*. Our MS. mentions Maṅkhuka as the author's name. In Burnell, Tanjore, p. 54a, the name of the author is given as 'Kāśmīrasāndhivigrahikamaṅkhuka.' Generally Rājānaka Ruyyaka (or Rucaka) is mentioned as the author of our work. Thus in the edition published in the 'Kāvyamālā' (No. 35, Bombay 1893); also in the Bodleian MS. Wilson 406 (Aufrecht-Oxford 210a), where Ruppaka is a mistake for Ruyyaka. Mitra, Notices No. 3015 (vol. IX, p. 117) has Rājānaka Rucaka. Bühler (Report, pp. 51, 67 seq.) has shown that Rājānaka Ruyyaka was the Guru of Maṅkha or Maṅkhaka (who wrote his Śrīkaṇṭhacarita between A. D. 1135 and 1145). Is Maṅkhuka identical with Maṅkhaka, and was he the real author of the Alaṃkārasāstra which his Guru appropriated to himself?

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu namaskṛtya parāṃ vācan devīm trividhavigrahāṃ nijālaṃkārasūtrāṇāṃ vṛtyā tālparyam ucyate iha bhāmahotbhaṭa-prabhṛtayas tāvac cirantanālaṃkārakārāḥ pratiyamānam arttham vācyopaskāratayālaṃkārapakṣanikṣiptam manyante tathā hi, etc.

It ends:—śabdālaṃkāratvaprasaṅgāt tasmād āśrayāśrayi-bhāvenaiva cirantanamatānusṛtiḥ || samāptaṃ cedam alaṃkārasarvasvaṃ || iti Maṅkhuko vitene kāśmīrakṣitipasāndhivigrahikaḥ sukavimukhālaṃkāraṇ tad idam alaṃkārasarvasvaṃ || || || namaś śivāya śāntāya || || || śubham astu || || ||

(2)

A fragment (4 leaves, marked ka, kha, ga, gha), not identified.

It begins:—iha viśiṣṭau śabdārthau kāvyam tayoś ca

vaiśiṣṭyan dharmamukhena vyāpāramukhena vyāṅgyamukhena vā iti trayāḥ prāyaḥpakṣāḥ ādyepy alamkārato guṇato veti dvaividdhyam, etc.

It ends:—trirūpatvād iti pakṣadharmmatvaṃ sapakṣe satvaṃ vipakṣād vyāvṛttir iti triṇi rūpāṇi || vākyaṇyāyo mīmāṃsakanyāyaḥ ||

152.

WHISH No. 155.

Size: $13\frac{5}{8} \times 1\frac{7}{8}$ in., (1) + 137 + 39 + (1) leaves, from 10 to 12 lines on a page.

Material: Palm leaves.

Date: Probably copied for Mr. Whish in the early part of the 19th cent.

Character: Malayalam.

(1)

The *Amarakośodghāṭana*, a Commentary on *Amarasimha's Nāmalingānuśāsana*, by *Kṣīrasvāmin*. Not quite complete. See Aufrecht in Z. D. M. G., XXVIII (1874), pp. 103 seqq.; Burnell, Tanjore, p. 45.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śrīgurubhyo namaḥ diśyāc chivāni śivayos tilakāyamānaṃ gorocanārucilalāṭavilocanaṃ vaḥ anyonyagādḥapariraṃbhanipīḍanena piṇḍibhavan bahir iva sphuṭitonurāgaḥ | adyāpy abhinnaṃudro yortthārthibhir Amarakośa eṣa budhāḥ utpātyate yathecchaṃ grhṇiddhvan nāmaratnāni | prakṛtipratyayavākyaair vyastasaṃastair mṇiruktinigadābhyāṃ iti saptāṣṭaiḥ pathibhir mñānāṃ pārayaṇaṃ kurmmaḥ bhagnā abhidhānakṛto vivarītāraś ca yatra vibhrāntāḥ nāmāni tāni bhaktum atigahanam aho vyavasitā smaḥ | sahajo yas samullāsaḥ kṣīrābhdhes sopi maṃsyate candra ity atra kiṃ kurmo gatānugatikañ jagat | vastv eva tan na hi bhavet kriyatenyathā yat kaś chādayed dinamāṇiṃ karasaṃpuṭena sāretarāntaravicāracāṇāṃ pratirīkṣyaṃs tenāham eva bata durjjana cakravartī | etc.

F. 21b:—ity Amarakośotghāṭane śabdādivarggas saṃpūrṇaḥ ||

F. 107:—ity Amarakośotghāṭane vaiśyavarggas saṃpūrṇaḥ ||

F. 113:—iti śrī-Kṣīrasvāmyutprekṣite Amarakośotghātane bhūmyādikāṇḍo dvitīyaḥ | śūdravarggas sampūrṇaḥ ||

F. 128:—ity Amarakośotghātane saṃkīrṇavarggas saṃpūrṇaḥ ||

It breaks off (f. 137b) with:—śaradi bhavaś śaradaḥ | lakṣaṇayābhīnavah | adhr̥ṣṭopratibhaḥ || śuddho varṣā ca | vidvatsupragalbhaḥ viśāradaḥ | vigataś śāradopratibhatvan doṣosya viśāradaḥ || || See Amarakośa III, 3, 94.

(2)

The *Campubhārata*, by *Mānaveda*, Stabakas I—VI.

Cf. 'Mānavedacampū', Aufrecht CC. p. 451.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu | lakṣmīm ātanutāt sa vo munivaro Vyāsābhidhānoniśaṃ yaḥ prāleyagirāv Apāntaratamorūpeṇa nityan tapaḥ tanvānasya kalāharer avikalā lokopakārodyatād rāg asyandata bhāratāmṛtajhari yasyeyam [āsyeyam] āsyendutaḥ | 1 | nṛtyantaṃ rajanīmukhe svapitaraṃ stutyan trilokijanair nityan tan nijakarmnatālavavanair atyantam ānandayan āghnānaś ca yathālayaṃ bhuvi karāgreṇorunādaṃ kīpānighnātma sa hi vighnarāja iha me vighnān vijeghniyatām | 2 |

F. 7:—iti śrī-Mānavedaviracite campubhārāte prathama stabakaḥ ||

It ends:—iti śrī-Mānavedaviracite campubhārāte ṣaṣṭha stabakaḥ || || atha bhūpatir atbhutāvadānam guṇasamprāñjītasarvajīvalokaṃ yuvarājapade yuvānam enaṃ bhāratam modabharāncitobhyaṣīcat | 1 ||

153.

WHISH No. 158.

Size: $7\frac{1}{2} \times 1\frac{5}{8}$ in., 35 + 5 + 4 + 9 + 14 + 44 leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Malayalam.

(1—3)

Fragments of works, partly in Sanskrit, partly in Malayalam, not identified.

(4)

Fragment of a *Prayogasūtra*, a work on ritual?

It begins:—*hariḥ ataḥ paraṃ pravakṣyāmi yogam paramadurllabham dharmamokṣapradan tatvan divyam divyālayapradam niṣkalasyāprameyasya devasya paramātmanah santānayogam ity āhus saṃsārocchittisādhanam yogāt samādhis sāyujyam sāyujyād divyasānmatā sā hi saṃsārasa-ndhānā hāvanī muktir iṣyate kāmakrodhas tathā lobho mohaś ca mada eva ca | mātsaryaṇ ceti śaḍvarggo vairi jñeyo mumukṣuṇā yamaś ca niyamas tadvad āsannaṃ prāṇadhāraṇam pratyāhāro dhāraṇā ca dhyānaṇ cāpi samādhitā, etc.*

F. 8:—*iti prayogasāre pañcamaḥ paṭalalaḥ || ataḥ paraṃ pravakṣyāmi yathāvac chaṃkulakṣaṇam nitye naimittike cāpi vāsadhīne ca karmaṇi dikvidiksaṃśaye prāpte śaṃkuś śaraṇam ucyate, etc.*

It ends (f. 9b):—*praśastasūtrasūksman tu śaṃkunaivā-vadhārayet yathāiva pūrvāparayāmyasaumyadigbhāgavi-jñānam ihopadiṣṭam samāsantastaviṣayam vivicya kāryyāṇi karmanibandhanāni | iti prayogasāre śaṭṭvīmśaḥ paṭalalaḥ ||*

(5)

Fragment of a work of the *Prayoga* kind, on witchcraft and domestic rites.

It begins:—*hariḥ meṣamāṃsamalākīrṇpatatkeṭāmīśadhū-pitāḍādimīphalasanpattim mahatim labhate parāṃ | yasya kasyāpi māṃsena gokṣīragūlasaṃginā tena siktena nāraṃgī sussvādākhyā¹ phalośritā | prathamam kusumo meṣaḥ ku-ṭhāreṇa kṣate kṛte jaṃghāyām tilacūrṇaṇa samena madhu-sarppiṣā | etc.*

F. 1 margin:—*pādapadolaḥ prakāraavidhi.*

F. 1 b marg.:—*vṛkṣasecanam.*

F. 2 marg.:—*vijāropanam. (Read bijā°?)*

F. 2 b marg.:—*vṛkṣavaicitryadolaḥ abhedālā bijastam-bhanam.*

F. 5 marg.:—*tilakosarvalokavaśyakaram.*

¹ The reading of the syllable *ssvā* is doubtful.

F. 5b marg.:—ṛtunāśam.

F. 8 marg.:—vañjiraprakriya.

F. 9 marg.:—payastambhaḥ.

F. 10 marg.:—bhūnāgatailaparakāraḥ. bhūnāgolpatti-
prakāraḥ.

F. 11b marg.:—dīrghakeśakaraṇam. keśavṛddhiḥ.

F. 12 marg.:—karṇavṛddhiḥ. kucavarddhanam.

F. 12b marg.:—strīmukhakāntikaraṇam. śyāmikāharaṇam.
kāntisaurabhakaraṇam.

F. 13 marg.:—śārīradurgandhaharaṇam | dorddurāmo-
daharaṇam | vadanadurgandhaharaṇam | kāntisaurabha-
karaṇam |

F. 13b marg.:—sussvarakaraṇam. atibuddhiprayogaḥ.
kṣulpipāsāharaṇaprayogaḥ.

F. 14 marg.:—pipāsāharaṇam.

It ends (f. 14):—dugdhayuktaṃ phalaṃ dhātryādinaikam
peṣayet tataḥ sitājyasahitaḥ vācyāmodakam bhakṣayet tu
taṃ daśarātreṣu samhanti pipāsāṇi ca na samśayaḥ ||

(6)

The *Sambhava-Parvan* of the *Mahābhārata*, in twelve
Adhyāyas. This MS. has been fully treated in my paper
“On the South-Indian Recension of the *Mahābhārata*,”
Indian Antiquary, vol. XXVII, 1898, pp. 134—136.

154.

WHISH No. 159.

Size: $10 \times 1\frac{1}{2}$ in., 1 + 72 + 1 leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Malayalam.

Injuries: Some leaves damaged by insects.

The *Prākṛtarūpavatāra*, a Prākṛt Grammar, by *Siṃ-
harāja*, son of *Samudrabandhayajvan*. See Pischel, Gram-
matik der Prakrit-Sprachen (Bühler's Grundriss I, 8),
Strassburg 1900, p. 42 seq.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
antarāyāndhatamasavidhvaṃsanavibhākaraṃ daityavar-

tmopamarddendum vande karimukham mahah (read aham?) |
uttarābhimukhā bhaktā yasya vācaspatāv api bhajāmi bhā-
gadheyam tam prasannam dakṣiṇāmukham | setum vyākhyā-
narūpam gahanam akṛta yaś śāstrasāhityasindhor buddhya
baddhvā yathārttham vyaracayata nijam sindhubandheti-
samjñam natvā tam yāyajukam nigamavidhividam tātam
asya prasādād vyaktam rūpavatāram viracayati mitam
Simharāṭ prakṛtiyam | iha prakṛtaśabdās tridhā | sam-
skṛtasamās samskṛtabhavā deśyās ceti | etc.

F. 13:—ity ajantāḥ pulliṅgāḥ parisamāptāḥ || athājantā
strīliṅgā ucyante |

F. 72b ends:—yuṣmadādibhyaḥ parasya chasya dīdāro
bhavati | tulmārā | alhmārā | anyādṛśasyānmā irāvarā isau ||

Ff. 73—75 are omitted.

It ends on f. 76:—****¹ ssagrṇṇau dṛśigrahoḥ | vassadi |
grṇṇadi || iti sakalavidyāviśāradasya Samudrabandhaya-
jvanas sūnunā Simharājanāmadheyena viracite prakṛtarū-
pavatāre śaurasenyaḍivibhāgas samāptāḥ ||

155.

WHISH No. 160.

Size: $6\frac{7}{8} \times 1\frac{5}{8}$ in., (1) + 103 + (1) leaves, 9 or 10 lines on a page.

Material: Paper.

Date: 17th or 18th cent.?

Character: Malayalam.

The *Amarakośa*, or the *Nāmaliṅgānuśāsana* by *Amarasimha*.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu |
yasya jñānadayāsindhor, etc.

It ends²:—dvandveśvabaḍavāv aśvabaḍavā na samāhrte
kāntas sūryenduparyāyapūrvoyaḥpūrvakopi ca vaṭakaś cā-
nuvākaś ca kuḍumgakah liṅgādisamgrahavarggaḥ || iti tṛti-
yakāṇḍas samāptāḥ | Amarakośakāṇḍam etc.

¹ Leaf damaged.

² See III, 5, 16—17.

156.

WHISH No. 162.

Size: $7\frac{1}{2} \times 1\frac{3}{4}$ in., 137 leaves, 8 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Malayalam. Leaves numbered by Akṣaras.

The *Śivadharmottara*, in 12 Adhyāyas. See Aufrecht CC. p. 649.

It begins:—hariḥ śṛigaṇapapataye namaḥ | avighnam astu | jñānaśaktidharam śāntaṁ kumāraṁ śaṁkarātmaṁ devā
** danam skandam Agastyah pariprechatī bhagavan dar-
śanāt tubhyam antyajasyāpi saṁgatīḥ saptajanmasu vipra-
tva(m) svarggāt bhraṣṭasya jāyate yenāsi nātha bhūtānām
sarveṣām anukampakaḥ atas sarvahitan dharmam saṁ-
kṣepāt prabravīhi me dharmā bahuvīdhā devyai devena
kathitāḥ kila te ca śrutās trayā sarve prechāmi tvām ahan
tataḥ kimpradhānās śive dharmās sivavākyaṁ ca kīḍṣam
liṅgerccitaś śivaḥ kena vidhinā samprasīdati vidyādānaṁ
ca dānānām sarveṣām uttamaṁ kila tac ca śrutau dvije-
न्द्रānām nānyeṣām samudāhṛtam tat puṇyam sarvavarṇā-
nām jāyate kena karmaṇā, etc.

F. 8b:—iti śivadharmottare goṣaḍaṁgavi(dhi)r nnāma
prathamoddhyāyaḥ |

F. 25b:—iti śivadharmottare vidyārogyastutir nnāma
dvitīyoddhyāyaḥ ||

F. 74b:—iti . . . pāpagativiśeṣo nāma saptamoddhyāyaḥ ||

F. 97:—iti . . . svargginārakicilmāddhyāyo nāma ||

F. 112:—iti . . . prāyaścittavidhir nnāma ekādaśoddhyā-
yaḥ ||

It ends:—iti śivadharmottare skanda[h]prokte śivāgame
gomāhātmyan nāma dvādaśoddhyāyaḥ || śivadharmottaram
samāptam || namaś śivāya ||

157.

WHISH No. 163.

Size: $7\frac{5}{8} \times 1\frac{3}{4}$ in., (1) + 1 + 52 + 2 + (1) + 17 [numbered from 7 to
23] + (1) + 1 + (1) + 1 + 20 leaves, 7 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Malayalam. Leaves numbered by Akṣaras.

(1) A fragment of the *Bhagavadgītā*, breaking off at the beginning of the 14th Adhyāya (verse 14), followed by some fragments of works which I cannot identify.

It begins:—śrīgaṇapataye namaḥ avighnam astu | Dhṛtarā-
stra uvāca | dharmmakṣetre kurukṣetre samavetā yuyu-
tsavaḥ māmakāḥ pāṇḍavāś caiva kim akurvata Sañjaya
Sañjaya uvāca | dr̥ṣtvā tu pāṇḍavānīkaṃ vyūḍhaṃ Duryo-
dhanas tadā ācāryam upasaṃgamyā rājā vacanam abra-
vit | *etc.*

F. 4b:—iti śrībhagavatgītāsūpaniṣatsu brahmanavidyāyām
yogaśāstre śrīkṛṣṇārjunasaṃvāde arjjunaviśādayogo nāma
prathamoddhyāyaḥ ||

The 13th Adhyāya ends f. 52. Then follows:—śrībha-
gavān | paraṃ bhūyaḥ pravakṣyāmi jñānānāṃ jñānam utta-
maṃ ya(j) jñātvā munayas sarve parāṃ siddhim ato ga-
tāḥ, *etc.*

F. 52b ends:—pravṛddhe tu pralayaṃ yāti dehabhṛt
tadottamavidā(ṃ) lo.

Then follow two leaves, not numbered. The first leaf
begins: — mūlāmbhōruhamaddhyakoṇavilasatbandhūkarā-
gojvalāṃ jvalājālajitendukāntilahari[ṃ]m ānandasandāyinīm
helālālitanīlakuntaladharān nilottariyāṃśukāṃ kollūrādini-
vāsinīm bhagavatīm dhyāyāmi mūkāmbikāṃ | *etc.*

A fragment of 17 leaves, numbered as leaves 7 to 23.
begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śuklā-
mbaradharam viṣṇum śaśivarṇṇam caturbhujam prasanna-
vadanam dhyāyet sarvavighnopaśāntaye | om namo bhaga-
vate vāsudevāya om namo bhagavate puruṣottamāya om
namo nārāyaṇāya om namas sarvalokagurave, *etc.*

F. 20:—akṣobhyas sarvapraharaṇāyudhaḥ | hariḥ | iti
om kīrtanam yasya keśavasya mahātmanah nāmnām sa-
hasraṇ divyānāṃ aśeṣeṇa prakīrtitam ya idam śrīnityān
nityam, *etc.*

It ends (f. 23b):—kāyena vācā manasendriyair vā bu-

ddhyātmanā vānusṛta svabhāvāt karomi yad yat sakalam
parasmai nārāyaṇāyeti samarppayāmi | śubham astu ||

A fragment of one leaf begins:—hariḥ maheśvara ṛṣiḥ
anuṣṭup chandaḥ | annapūrṇeśvari devatā | on namo bha-
gavati annapūrṇeśvari annam me dehi dadāpaya svāhā ||
Vāmeśvara ṛṣiḥ | gāyatrī chandaḥ | kumāramūrttir dde-
vatā | etc.

(2) The *Ānandalahari*, by *Śaṅkarācārya*. See Haebler's
Kāvya-saṃgraha pp. 246 seqq.

It begins:—śṛṅgaṇapataye namaḥ aviḥnam astu śivaś
śaktyā yukto yadi bhavati śaktaḥ prabhavitum na ced evan
devo na khalu kuśala spanditum api atas tvām ārādhyām
hariharavirūṇādibhir api prañantum stotum vā katham
akṛtapuṇyaḥ prabhavati | 1 |

It ends: — pradiṇpajvālābhir ddivasakaranirājanavidhis
sudhāsūteś candropalajalavair argghyaracanā svakīyair
ambhobhis salilanidhisauhityakaraṇaṇ tvadiyābhir vāgbhis
tava janani vācām stutir iyaṃ | 103 || yā kaṇṭhanālākaba-
likṛtakālākūṭacchāyeva visphurati vakṣasi candramauleḥ sā
me samastaduritāni kaṭākṣamālā tucchīkarotu tuhinācala-
kanyakāyāḥ ||

158.

WHISH No. 164.

Size: $7 \times 1\frac{3}{4}$ in., 150 leaves (but the two first leaves are lost),
from 7 to 9 lines on a page.

Material: Palm leaves.

Date: 17th cent.?

Character: Malayalam. Leaves numbered by Akṣaras.

Injuries: The MS. is in a very bad condition, many leaves being
badly damaged.

(1)

Śaṅkara's Commentary on the *Baḥṛṣcabrahmaṇa-Upa-
niṣad*, i. e., the 2nd Āraṇyaka of the *Aitareya-Āraṇyaka*
(ff. 3—108).

The beginning is lost.

F. 7:—atrānantarātīkrānte granthe mahāvratākhyam
karimādhigatam yasmin mahad ukthākhyam śāstram

brhati sahasralakṣaṇam śasyate tat karmmokthaśastro-
palakṣitam ukthan nāmānekalokakāladevatādivibhedaviśiṣṭa-
prānavijñānena samuccicirṣi **, etc.

F. 34b:—svargge loke sarvān kāmān āptvāmṛtas sama-
bhavat samabhavad iti || iti śrī-Govindabhagavatpūjyapāda-
śiṣyaparamahamṣaparivrājakācārya-śrī-Śaṅkarabhagavatpā-
dakṛtau bahvṛcabrahmaṇopaniṣadvivarāṇe prathamoddhya-
yaḥ || prāṇa uktham ity etad avadhāritam tasya ca prāṇasya
sarvātmavān tañ ca sarvātmaprāṇam uktham aham asmiti
vidyāt karmajñānādhikṛtaḥ puruṣaḥ, etc.

Adhyāya 2 ends f. 45b; Adhy. 4 f. 92; Adhy. 5 f. 103.

It ends:—iti śrī-Govindabhagavatpūjyapādaśiṣyaparama-
hamṣaparivrājaka-Śaṅkarabhagavatpādakṛtau bahvṛcabrah-
maṇopaniṣatṭikā samāptā || || brahmaṇe namaḥ || śrīguru-
bhyo namaḥ || śrīdurgāyai namaḥ || nārāyaṇāya namaḥ ||

(2)

Śaṅkara's Commentary on the *Samhitā-Upaniṣad*, i. e.,
the 3rd Āraṇyaka of the *Aitareya-Āraṇyaka* (ff. 109—150).

It begins:—om athātas samhitāyā upaniṣad ity ādyā
samhitopaniṣad asyās saṅkṣepato vivaraṇam kariṣyāmaḥ
mandamaddhyamabuddhīnām api tadartthābhivyakti śyād
iti tadartthavijñānaprayojanañ ca vakṣyati sandhiyate pra-
jayā paśubhir ity ādi, etc.

It ends (on the fragmentary leaf 150b):—**** bhagavat-
pūjyapādaśiṣyaśrīmatparamahamṣaparivrā **** rabhagavat-
kṛtau samhitopaniṣadvivarāṇam sa ** || ** ya namaḥ ||
śrīkṛṣṇāya namaḥ || śrīdurgāde * ai ** || akhilabhuvana-
hetun nityavijñānamūrttiṃ sakalajanahṛdisthaṃ sarvadāvā
***** n devadevam praśaṃ *****

159.

WISH No. 165.

Size: 11³/₈ × 2 in., (2) + 45 leaves (numbered as 38 to 82), 13 lines
on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Malayalam.

The Commentaries on the *Tr̥ptidīpa*, *Kūṭasthadīpa* (*Tātparyadīpikā*), and *Dhyānadīpa*, parts of the *Pañcadaśī*, by *Rāmakṛṣṇa*, the pupil of *Bhāratitīrtha* and *Vidyāranya*.

See Nos. 58 and 81 (2).

It begins (f. 38):—*vedārtthasya prakāśena tamo hārddam nivārayan pumartthāṃś caturo deyād vidyātīrtthamaheśvaraḥ | natvā śrī-Bhāratitīrtha-Vidyāranyamuniśvarau kriyate tr̥ptidīpasya vyākhyānam gurbanugrahāt | tr̥ptidīpākhyam prakaraṇam ārabhamāṇa śrī-Bhāratitīrtthagurus tasya śrutivyākhyānarūpatvād vyākhyeyāṃ śrutim ādau paṭhati | ātmānaṃ ced vijāniyād ayam a + iti pūruṣaḥ, etc.*

F. 63 b:—*iti śrīparamahamsaparivrajakācāryya-śrī-Bhāratitīrtha-Vidyāranyamunivaryyakīṅkareṇa Rāmakṛṣṇākhyaviduṣā viracitā tr̥ptidīpikā vyākhyā samāptā || śubham astu || natvā śrī-Bhāratitīrtha-Vidyāranyamuniśvarau kurve kūṭasthadīpasya vyākhyān tātparyyadīpikāṃ | etc.*

F. 70:—*iti . . . kūṭasthadīpavyākhyā samāptā || natvā śrī-Bhāratitīrtha-Vidyāranyamuniśvarau kriyate ddhyānadīpasya vyākhyā saṃkṣepato mayā | etc.*

It breaks off (f. 82b) with the words:—*iti proktaṃ yamenāpi pr̥chate naciketasa iti | uktam arttham upasaṃharati | iha vāmarāṇe vāsya bra.*

160.

WHISH No. 169.

Size: $7\frac{1}{2} \times 1\frac{1}{2}$ in., (1) + 19 + (1) + 14 + 21 + (1) + 57 leaves, generally 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

The *Vṛttaratnākara* by *Kedāra Bhaṭṭa*, the son of *Bhaṭṭaka*. See No. 54 (3).

It begins:—*śrīr astu sukhasantānasiddhyarthhan naumi brahmācyutārccitaṃ | gaurīvināyakopetaṃ saṃkaram loka-saṃkaram || 1 || vedārtthasaivaśāstraājño Bhaṭṭakobhū(d) dvijottamaḥ | tasya putrosti Kedāraś śivapādārccane rataḥ || 2 ||*

It ends:—iti śaṣṭhoddhyāyaḥ || vṛttaratnākarah pūrṇṇaḥ
om ||

(2)

Fragment of the *Lalitāstavaratna*. The title is not found in this MS. But see Nos. 63 (5), 115 (12) and 174 which contain other copies of the same Stotra.

It begins:—vande gajendravadanam vāmāpkārūḍhaval-
bhāśiṣṭam | kumkumaparāgaṣoṇam kuvalayinijārakorakā-
pīḍam | 1 | sa jayati suvarṇaśailas sakalajagaccakrasam-
ghaṭitamūrttiḥ | kāñceananikuñjavāṭikandaḍadamarīpraban-
dhasaṅgītaḥ || 2 || . . . tatra catuṣṣatayojanaparimāhan
devaśilpinā racitam | nānāsālamanojñan namāmy ahan
nagaram ādividyāyāḥ | 5 | etc.

It breaks off (f. 14):—tatra prakāśamānan tārānikaraiḥ
pariṣkṛtaṁ sevyam | amṛtamayakāntikandaḍam antaḥ kala-
yāmi kundasitam indum | 102 || śṛṅgā.

(3)

The *Bārhaspatyasūtra*, or *Nītisarvasva* by *Bṛhaspati*, in
6 Adhyāyas.

It begins:—Bṛhaspatir athācāryya indrāya nītisarvasvam
upadiśati | ātmavān [n]rājā | ātmavantaṁ mantriṇam āpā-
dayet | daṇḍanītir eva vidyādharṁmam api lokavikruṣṭan
na kuryāt | etc.

It ends:—iti Bārhaspatyasūtre śaṣṭhoddhyāyaḥ || śṛi-
gurubhyo namaḥ | śubham astu |

(4)

First Part of the *Subodhinī*, a Commentary on the
Bṛhajjātaka of *Varāhamihira*.

It begins:—śṛigaṇeśāya namaḥ | ātmāyate svātmavidān
janānām mārgāyate janmavivarjjitānām | dipāyate yo jaga-
tām abhiṣṭam dadātu nas sonyatarānavekṣam | yā horā
racitā Varāhamihirācāryyeṇa nānārtthiniṁ tasyā matgurude-
vatānanasarojātāprasādāgataṁ | etc.

It breaks off at the beginning of the 2nd Adhyāya:—iti
savyākhyāne horāśāstre samjñāddhyāyaḥ prathamah || hariḥ

om || śubham astu atha gṛhayonibhedāddhyāyo vyākhyāyate
tatra prathamena ślokena pūrvoktasya horākhyasya kāla-
puruṣasyātmādisvarūpaṃ rājādirūpatvaṃ cāha | . . . sacivau
preṣyaḥ sahaajāḥ || 1 || kālasyaātmā kālātmā kālasya.

161.

WHISH No. 171.

Size: $7\frac{1}{4} \times 1\frac{1}{8}$ in., 39 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 'Calicut 1823'. The MS. was probably written at that date.

Character: Malayalam.

The *Kṛṣṇīyam*, an astrological treatise. See No. 113 (2) and No. 162.

It begins:—śrīgaṇapataye namaḥ | avighnam astu śrī-
gurubhyo namaḥ | yena traikālyajñānaṃ sammuditam
ajñānaṃ timiravarttibhyo tajjñānaṃ divyayutaṃ vakṣye
tasmai namaskṛtyam jyotiṣaphalam ādeśaḥ phalārttham
ārambhapaṇam bhavati loka tasmād yatnaḥ kāryyo hy ādeśe
jyotiṣajñāna¹ || 2 || *etc.*

It ends:—Kṛṣṇasya kṛtiś cintājñānaṃ kṛṣṇīyam iti nāmnā
iti kṛṣṇīye ekatrimśoddhyāyaḥ || Kṛṣṇīyaṃ samāptaṃ ||
hariḥ śrīkṛṣṇāya namaḥ śrīvāsudevāya namaḥ | *etc.*

162.

WHISH No. 172.

Size: $5\frac{1}{2} \times 1\frac{1}{8}$ in., (2) + 54 + (10) leaves, 9 lines on a page.

Material: Palm leaves.

Date: Beginning of 19th cent.?

Character: Malayalam.

Fragment of the *Kṛṣṇīyam*, an astrological treatise.
See No. 161.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
yena traikālyajñānaṃ uktam ajñānatimiravarttibhyaḥ |
tajjñānaṃ divyayutaṃ vakṣye tasmai namaskṛtyaṃ jyotiṣa-

¹ See below No. 162 for various readings.

phalam ādeśaḥ phalārttham āraṃbhaṇaṃ bhavati lokā
tasmād yatnaḥ kāryyo hy ādeśe jyotiṣajñānena, *etc.*

It breaks off with the words:—śaśisukrābhyāṃ iṣṭe śitir
ggāvo hṛtās sagopālāḥ ।

163.

WHISH No. 174.

Size: $14\frac{1}{8} \times 2$ in., (1) + 59 leaves, 10 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 1828. The MS. is probably
not much older.

Character: Grantha.

The *Bhāṣāpariccheda*, by *Viśvanātha Pañcānana Bhaṭṭā-
cārya*, followed by the Author's own Commentary *Siddhā-
ntamuktāvalī*.

It begins:—** śrīgaṇapataye namaḥ aviḥnam astu śrī-
gurubhyo namaḥ । nūtanajaladhararucaye gopavadhūtidu-
kūlacorāya । tasmai kṛṣṇāya namas saṃsāramahīrubhaya
bījāya dravyaṃ guṇas tathā karma sāmānyaṃ saviśeṣakaṃ
samavāyas tathābhāvaḥ padārtthās sapta kīrtitāḥ ॥ 2 ॥
kṣityaptejomarudvyomakāladigdelhino manaḥ । dravyāṇy atha
guṇā rūpaṃ raso gandhas tataḥ paraṃ ॥ 3 ॥ sparśas saṃ-
khyā parimitiḥ pṛthaktvaṃ ca tataḥ paraṃ । saṃyogaś ca
vibhāgaś ca paratvaṃ cāpa(ra)tvakaṃ । 4 ॥ *etc.*

F. 6b:—iti paribhāṣāparicchedas samāptaḥ ॥

It ends:—iti śrīmahopāddhyāya-Pañcānanabhaṭṭācāryya-
viracitā siddhāntamuktāvalī samāptā ॥ hariḥ om śrīgurubhyo
namaḥ ॥

164.

WHISH No. 175.

Size: $13\frac{1}{2} \times 1\frac{7}{8}$ in., 43 leaves, generally 8 lines on a page.

Material: Palm leaves.

Date: Probably 18th cent.

Character: Malayalam. The leaves are numbered as follows: ma
mā mi mī mu mū mṛ mṛ mḥ me mai mo mau ma mama — ya yā
yī yī yu yū yṛ — na nā nī nī nu nū nr nṛ nḥ ne nai no nau nama
na — pa pā pi pī pu.

Fragment of the *Bhartṭikārya* (*Bhaṭṭikāvya*) with the Commentary *Jayamaṅgalā*.

The first leaf begins:—vyāsaktam mām hatavān karmmaṇi hana iti niniḥ tatra hi kutsitagrahaṇam karttavayam ity uktaṃ yadi sugrīve(ṇa) mama virodhaḥ kin tavāyam iti kutsitaṃ hananan tad eva darśayann āha || pāpakṛt sukṛtā(m) maddhye rājñah puṇyakṛtas sutah mām apāpan durācāram kin niha-tyābhidhāsyasi || pāpakṛd ityādi | etc.

F. 20b:—iti bhartṭikāryaṭikāyāṇ jayamaṅgalābhidhānāyām adbikārakāṇḍe prathamah paricchedah || sugrīvasamāgamasamjñakah pañcamas sarggaḥ ||

The last (?)¹ leaf ends:—mriyāmahe na gacchāmaḥ kausalyāyanivallabhām upalambhyām apaśyantaḥ kaumārīm patatām vara | mriyāmaha ity ādi | he patatām vara mriyāmahe na gacchāmaḥ kim iti kaumārīm akṛtapūrvadāraparigrahaṃ pati[ta]ṃ labdhavatīm kaumārāpūrvavacana iti kausalyāyā apatyam kausalyakārmāryyābhyāṇ ceti phīṇ kausalyāyaniḥ rāmaḥ tasya vallabhām iṣṭām upalabhyām praśastām por adupadhād yat upāt praśamsāyām iti² yati pratyaye nuṃ | apaśyantaḥ anupalabhamānāḥ ||

165.

WHISH NO. 176.

Size: 14×1 $\frac{7}{8}$ in., (4) + 271 + (1) leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 'Tellicherry, December 1831'. The MS. may be about 50 years older.

Character: Grantha.

The *R̥gveda-Saṃhitā* in the Pada-Pāṭha, accented, Aṣṭakas I—IV. The Udātta accents are expressed by the sign ◡ (u?) placed on the top of the syllable. The Svarita is expressed by the sign ॡ at the bottom of the line, e. g. kva ॡ in V, 30, 1. At the end of unaccented words we find the sign ◡ at the bottom of the line. The

¹ Possibly the leaves are disarranged.

² See Pāṇini IV, 1, 155; III, 1, 98; VII, 1, 66.

sign \perp is used to express the Anunāsika, e. g. devān | \perp | ā | ihā | vakṣati \curvearrowright | in I, 1, 2.

It begins:—agnīm | īle \curvearrowright | purāḥ — hitam | yajñāsya | devām | ṛtvijam || hótāram | ratna — dhātāmam ||

The first Aṣṭaka ends f. 70:—prathamāṣṭake aṣṭamoddhyāyaḥ ||

The second Aṣṭaka begins:—prā | vaḥ \curvearrowright | prāntam | raghu — manyavaḥ \curvearrowright | āndhaḥ | yajñām | rudrāya | mīḥuṣe | bharaddhvam \curvearrowright || *etc.*

Aṣṭaka II ends f. 137b, Aṣṭaka III f. 202b, Aṣṭaka IV f. 271b.

The MS. contains also the following Khilas[†]: Khila II (end of Maṇḍala I) on ff. 108b, 109; Khila III (end of Maṇḍala II) on f. 133; Kh. IV (end of hymn V, 44) on f. 218b; Kh. VI (end of hymn V, 51) on f. 221b; Kh. VII (end of V, 84) on f. 235; Kh. XI (end of VI, 44) on f. 260; Kh. XII (end of VI, 48) on f. 265. The Khilas I, V, VIII (Śrīsūkta), IX and X are not found.

166.

WHISH No. 177.

Size: $19 \times 2\frac{1}{4}$ in., (1) + 166 [numbered as ff. 160—323, ff. 281, 282 counted twice] + 1 leaves, 11 (sometimes 12) lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated "Tellicherry December 1831". The MS. may be about the same age as No. 176, but it is written by a different hand.

Character: Grantha.

The *R̥gveda-Saṃhitā* in the Pada-Pāṭha, accented (in the same manner as No. 176), Aṣṭakas V—VIII.

It begins:—stuṣé | nārā | divāḥ | vya | asyā | pra-sántā | aśvīnā | huve \curvearrowright | jāramāṇaḥ | vya | arkkaīḥ | *etc.*

The Vth Aṣṭaka ends f. 198b, the VIth Aṣṭaka f. 241, the VIIth Aṣṭaka f. 282b, and the VIIIth Aṣṭaka f. 323b.

[†] See Professor Max Müller's 2nd Edition of the *R̥gveda-Saṃhitā* with Sāyaṇa's Comm., vol. IV, pp. 519 sqq.

Maṇḍala IX ends f. 265b. Khila XIV is found on f. 178, Khila XVII f. 247b. There may be more Khilas in other places, though I could not find them.

It ends:—yāthā | vaḥ ८ | sū-saha | ūsati || 49 || gati-
tirnādhadhāmaṣṭama nassanna sanūs sanam“(??) || addhyā-
yasya sūktāni vargasamasamkhyāni || ity aṣṭameṣṭakeṣṭamo-
ddhyāyaḥ || subrahmaṇāya paramagurave namaḥ || bin-
dudurllipi° etc.

167.

WHISH No. 178.

Size: $15\frac{3}{4} \times 1\frac{5}{8}$ in., 6 + 165 leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1831. The MS. is probably not very much older.

Character: Grantha.

The *Prakṛti* (ff. 1—157) and the *Prakṛticalākṣara* (ff. 157b—165) of the *Sāmaveda*. An entry by Mr. Whish says: “This volume contains the PRAKṚTIIH of the SĀMA-VĒDAH; and the CHALĀKSHRAM of the same — C. M. Whish — Tellicherry 1831 — NB. The Chalāksharam is a running index of the Prakṛtiḥ.” The first 6 leaves contain an Index to the volume, written by Mr. Whish.

It begins:—gautamasya parkkaḥ | o ta gnā i | ā cho
yā hī ṇa vo i to yā pre i | tokāyā pre i | gr kā ṇā nō hā |
vyā co dāto yā pre i | tokāyā pre i | nāghī i hō tā sā |
tsā ve i bā aū hō vā | hī tū śī | di 7 pa 9 mā 9 jho || ā
te gna ā yāhi vī | takayā i | gr kaḥ ṇā nō havya dā tāyā
i | ni ghai hō tā satsi barhā i śī | baverhā i śā aū hō vā |
bajarhī śī | di 9 pa 6 ma 6 tr || etc. See Sv. I, 1, 1, 1.

F. 2:—ekonaviṁśati prathamah || F. 3:—pañcadaśa
dvitīyah || F. 4b:—ekaviṁśatis tṛtīyah || F. 7:—dvā-
viṁśati caturtthah || etc.

F. 18:—caturdaśa dvādaśa || hariḥ om || āgneyam samā-
ptam ||

F. 30b:—dvāviṃśati śaṣṭhaḥ || sāmāṃ 132 || bahusāmi samāptam || om tvāṣṭri sāmā || ī paṃ kha yantiḥ || *etc.* See Sv. I, 2, 2, 4, 1.

F. 35b:—ekādaśa śaṣṭhaḥ || 64 || ekasāmi samāptam || om || bharadvājasyārkkau dvau || a pa bli tvā śu || *etc.* See Sv. I, 3, 1, 5, 1.

F. 51b:—ekādaśāṣṭamaḥ || br̥hati samāptam || sāmāṃ 150 ||

F. 58:—trayodaśa tritīyaḥ || tṛṣṭup samāptam || om śaikhaṇḍinam || gā yi yā || *etc.* See Sv. I, 4, 2, 1, 1.

F. 66:—caturviṃśati caturtthaḥ || anuṣṭup samāptam ||

F. 80:—ṣoḍaśa navamaḥ || indrapuccham samāptam ||

F. 116:—pañcatrīṃśad ekādaśā || pavamānam samāptam || sāmāṃ || 387 ||

F. 127b:—dvādaśa saptamaḥ || prathamaparvaṃ samāptam || F. 137:—saptadaśa saptamaḥ || dvitīyaparvas samāptam || F. 150:—dvādaśāṣṭamaḥ || tritīyaparvaṃ samāptam || hariḥ om || āraṇam samāptam || sāmāṃ 248 ||

F. 156:—daśa tritīyaḥ || śukriyam samāptam || F. 157 ends:—hi ma sthi kā ā pre || dā ka yo || ā ci || di 6 pa 6 ma 2 kā || gāyatraṃ samāptam || śubham astu śrīguru-carapāravindābhyāṃ namaḥ || *etc.* (Scribe's colophon in Malayalam language.)

F. 157b begins:—agnijho tra trā tam agne jhū agniṇ duku || agnirvatrā dhudhedi || preṣṭha chodhau kū || tvannojhego || ehyundainṛ || ā te the jū || tvam agne bī || agne vivasvad agho ekonaviṃśati prathamamaḥ || namas te ḍu || dūtam vo nū || *etc.* See Sv. I, 1, 1, 1.

It ends (f. 165):—daśa tritīyaḥ || śukriyam samāptam || vi dāma ghavanvi dārāyendran dhanasya cauṭi ḍhu || ā i vā ṇo || u dvaya ṇte || tatsaka || śakvari samāptam || prakṛti-calākṣaram samāptam || hariḥ om *etc.*

168.

WHISH No. 179.

Size: $7\frac{1}{4} \times 1\frac{1}{8}$ in., 3 + 54 leaves, 4 or 5 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Malayalam.

(1)

A fragment of the *Nidānasthāna* of the *Aṣṭāṅgasamgraha* by *Vāgbhaṭa*, *Adhyāya* 3¹.

It begins:—*smṛto vātapittaśleṣmakṣataksayaiḥ kṣayāyoppekṣitās sarve balinaś cottarottaram | teṣāṃ bhaviṣyatām rūpaṃ kaṇṭhe kaṇḍūrarocakaḥ śūkapūrnābhakaṇṭhatvam tatrādho vihatonilaḥ | ūrddhvaṃ pravṛttoras tasmin kaṇṭhe ca saṃsajan śirasrotāṃsi saṃpūryya tatomaṅgāny utkṣipann iva | etc.*

It ends:—*kramād vīryaṃ ruciḥ pattir balaṃ varṇaś ca hiyate | kṣīṇasya sāsrūmūtratvaṃ syāc ca prṣṭhakaṭī-grahaḥ vāyu[h]pradhānā(h) kupitā dhātavo rājayakṣmaṇaḥ.*

(2)

Some Vaiṣṇava tracts, viz. *Ekādaśīvrataṃ mātmya*, *Jayantī-mātmya* from the *Skanda-Purāṇa*, *Jayantīvrata* (?), *Anantavrata* (?), and *Bhūṣkaramatamātmya*.

The first tract begins:—*śrīgaṇapataye namaḥ aviḥnam astu | Yudhiṣṭhira uvāca | śrutam mayā yaduśreṣṭha vrata-nām uttamotta[motta]maṃ kṛt[v]ārtthosmi na sandehas tvaḥprasādād adhokṣaja | anyo me saṃśayo bhūyād dhṛḍi śalyaḥ ivārppitaḥ chettum arhasi deveśa nā *** hi vidyate | tvām rte devakiputra sarvajña yadupuṃgava ekādaśīvrataṃ idan nityaṃ vā kāmyaṃ eva vā | etc.*

It ends (f. 19):—*iti ekādaśīvrataṃ mātmyaṃ samāptaṃ || namostu tejase dhenupāline lokapāline dhārāpayodharotsam-gaśāyine śeṣaśāyine | śivarāmanārāyaṇagovindamahādeva-kṛṣṇahari ||*

The *Jayantīmātmya* begins (f. 20):—*śrīgaṇapataye namaḥ | namaḥ kapilasūryyāya sāndrājñānatamaśchide vidvatpatmaprabodhaikanidānājñānatejase | śrī-Nāradaḥ || jayantyāś caiva mātmyaṃ kathayasva pitāmaha tacchru-tvāhaṃ gamiṣyāmi tad viṣṇoḥ paramaṃ padam | pitāmaha uvāca | śṛṇu vatsa pravakṣyāmi prabhāvaṃ cāṣṭamiṣu ca jayaṃ puṇyaṃ ca kurute kṣayaṃ pāpasya yasya ca | etc.*

¹ As Prof. Aufrecht kindly informs me.

It ends (f. 41b):—iti skandapurāṇe śrījayantīmāhātmyaṃ sampūrṇaṃ ॥

The Jayantivrata begins (f. 41b):—ataḥ paraṃ pravakṣyāmi jayantivratam uttamaṃ caturvarggapradan nṛṇāṃ vaiṣṇavānāṃ viśeṣataḥ anantaṃ putradaṃ śrīdaṃ monta- (read mokṣa)daṃ ca viśeṣataḥ śrāvanyāṃ kṛṣṇapakṣe ca tithitrayam anuttamaṃ saptaṃ cāṣṭamī caiva navamī ca tathā śṛṇu pāratrayaṃ niśā caiva dinatrayam ataḥ paraṃ budhaś ca guruś ca śukrau ca pāratrayam udāhṛtaṃ, *etc.*

F. 47:—dvādaśākṣaramantreṇa snāpayed vidhipūrvakaṃ ॥ hariḥ śrīgaṇapataye namaḥ | araṇye varttamānās te pāṇ-ḍavā duḥkhadarśitāḥ (read °karśitāḥ?) kṛṣṇaṃ dr̥ṣṭvā yathā-nyāya(m) prapīatyedam abruvan | vayan duḥkhena sañjātāḥ pṛthivyāṃ puruṣottama katham muktir vadāsmākam anantāḍ dukhasāgarāt | śrīkṛṣṇa(h) | anantavratam asty anyat sarvapāpaprāṇāśanaṃ sarvapāpaharaṇaṃ nṛṇāṃ striṇāṃ caiva Yudhiṣṭhira | *etc.*

F. 54 ends:—itthaṃ vrataṇ devapurohitena labdhaṃ purā Bhāskararasannikarṣāt tasmād amartyā manuḥś ca jagmur vrataṇ caritvā sakalāṇ abhiṣṭān ॥ iti Bhāskara-matamāhātmyaṃ samāptaṃ ॥ ॥

169.

WHISH No. 181.

Size: $9\frac{1}{4} \times 1\frac{7}{8}$ in., (1) + 15 leaves, 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

The *Tarkasaṃgraha*, by *Annambhātta*.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu[h] śrīgurubhyo namaḥ | nidhāya hṛdi viśveśva[ra]ṃ vidhāya guruvandanaṃ | bālānāṃ sukhabodhāya kriyate tarkasaṃgrahaḥ | *etc.*

It ends:—Kāṇādanyāyamatayor bālavyutpattisiddhaye Annambhātṭena viduṣā racitas tarkasaṃgrahaḥ ॥ tarka-

saṃgrahas saṃāptāḥ || jagataḥ pitarau vande vārppati
parameśvarau || śrīkṛṣṇāya namaḥ ||

170.

WHISH No. 182.

Size: $7\frac{7}{8} \times 1\frac{1}{2}$ in., (1) + 38 leaves, generally 8 lines on a page.

Material: Palm leaves.

Date: Kollam year 997 = A. D. 1822.

Character: Malayalam.

The *Maṇimañjarī*, a Commentary on *Kedāra Bhaṭṭa's*
Vṛttaratnākara, by *Nārāyaṇa*, the son of *Nṛsiṃhayajjan*.
See No. 54 (3).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu |
śvetāmbhodhisthitan devaṃ *etc.* See the beginning in
No. 54 (3). . . . yathāmatīḥ || atha prāripsitasya gran-
thasyāvighnaparisaṃāptipracayagamanārttham iṣṭadevatā-
namaskāraṃ karoti | suhasantānasiddhyarthan naumi
brahmācyutārccitaṃ | gaurivīnāyakopetaṃ śaṃkaraṃ loka-
śaṃkaraṃ | spaṣṭortthaḥ, *etc.*

It ends:—yas tu prayunkte kuśalo viśeṣe śabdān yathā-
vad vyavahārakāle | sonantam āpnoti jayaṃ paratra
vāgyogavid duṣyati nāpaśabdaiḥ¹ || iti vṛttaratnākaravyā-
khyāyāṃ maṇimañjaryāṃ śaṣṭhoddhyāyaḥ pūrṇaḥ || hariḥ
śrīgaṇapataye namaḥ | asmatgurubhyo namaḥ ||
vṛttaratnākaravyākhyānaṃ saṃāptaṃ || śrīsarasvatyai na-
maḥ | *etc.* (Date in Malayalam).

171.

WHISH No. 183.

Size: $9\frac{3}{4} \times 1\frac{3}{4}$ in., 10 leaves, 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

¹ See *Mahābhāṣya*, ed. Kielhorn, I, p. 2.

Three Stotras, viz.,

- (1) the Durgāṣṭaka (ff. 1—2);
- (2) the Hastāmalaka (ff. 2b—3);
- (3) the Mantrākṣaramālā (ff. 3b—10b).

It begins:—*hariḥ mātaraṃ me madhukaitābhaghnī mahi-
ṣapṛāṇāpahārodyame helānirṇimitadhūmrālocanavadhe he
caṇḍamuṇḍārddini niśśeṣikṛtaraktabījanidhane nitye nisum-
bhāvahe suṃbhaddhvaṃsini saṃharāśu duritaṃ durgge
namas teṃbika | 1 | traiva(r)ṇyānāṃ guṇānāṃ anusarapakalā-
kelinānāvātārais trailokyās trāpaśilāṃ danujakulavanīvalmi-
kilāsalilāṃ devīm saccinmayīm tām vipulitavinamatsatrivar-
ggāpavarggām durggām devīm prapadye śaraṇam aham
aśeṣāpadunmūlanāya | 2 |*

The Durgāṣṭaka ends f. 2:—*etat santaḥ paṭhantu stavam
akhilavipatījyālatūlānalābham hr̥ṃmohaddhvāntabhānuprati-
mam amitasaṃkalpakalpadrukālpam daurggām daurggatya-
ghorātapatuhinakaraprakhyam auho(?)gajendraśreṇīpañcā-
syadeśyam suvipulabhayakālāhitārksyaprabhāvaṃ | śrīdevyai
namaḥ |*

The Hastāmalakam (f. 2b) begins:—*hariḥ nimittam
manaścakṣurādipravṛttau nirastākhiḷopādhir ākāśakalpāḥ
ravir llokaceṣṭānimittam yathā yas sa nityopalabdhisvarūpō-
ham ātmā | 1 |*

F. 3 ends:—*tathā cañcalatvaṃ tathāpiha viṣṇau | iti
hastāmalakāḥ ||* See No. 63 (6) above p. 82.

The Mantrākṣaramālā (f. 3b) begins:—*hariḥ kallololla-
sitāṃtābdhilaharīmaddhye virājanmaṇidvīpe, etc.* See
above Nos. 43 (2) and 112 (5).

It ends (f. 10b):—*śrīmantrākṣaramālayā girisutām yaḥ
pūjayec cetasā sandhyāsu prativāsaram suvilītam¹ tasyā-
malasyācirāt cittāmbhoruhamāṇḍape girisutānṛttam vidhatte
sadā vāṇīvaktrasaroruhe jaladhijāgehe jagannamaṅgalā |
(Then follow some lines in the Malayalam language).*

¹ The other two MSS. read *sunīyatam*.

172.

WHISH No. 184.

Size: $7 \times 1\frac{1}{4}$ in., (1) + 30 + (6) leaves, 6 or 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Telugu.

Injuries: The MS. is much damaged by insects, some leaves being almost illegible.

A treatise on dreams (*Svapnādhyāya?*), only partly in Sanskrit.

The beginning is not Sanskrit.

It ends:—śaktyā tu dakṣiṇām dadyāt | namasyann iṣṭa-
devatān | sarvadusvapnajanitam | doṣo na syatvu saṁśayaḥ
(read syāt tv asaṁśayaḥ) || 8 || iti dusvapnaśā ** || śrīrā-
mārppaṇam astū ||

173.

WHISH No. 188.

Size: $8\frac{1}{4} \times 1\frac{3}{8}$ in., 20 leaves, 7 lines on a page (5 lines only on the last 3 leaves).

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

Injuries: Slightly damaged, part of last leaf broken off.

The *Caṇḍikāsaptati*, a Stotra in honour of Durgā. Printed in *Kāvyamālā* IV (1887), p. 1 seqq., and called there *Caṇḍīśataka*. The author is *Bāṇa*. See Aufrecht CC. p. 177.

It begins:—mā bhāṁkṣīr vibhramam bhrūr adhara vidhu-
ratā keyamāsyāsyā rāgam pāne prāṇy eva nāyam kalayasi
kalahaśraddhayā kin trīśūlam ity udyatkopaketūn prakṛ-
tim avayavān prāpayanty eva devyā nyasto vo mūrddhni
muṣyān marudasuhr̥dasūn saṁharann aṁghrir aṁphaḥ || 1 ||

It ends:—... kurvati pārvatī vaḥ || śrīdurggāyai namaḥ
caṇḍikāsaptatiḥ ||

174.

WHISH No. 189.

Size: $7 \times 1\frac{3}{4}$ in., (1) + 13 + (1) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: Early 19th cent.?

Character: Grantha.

Fragment of the *Lalitūstavaratna*, called *Argādviśatī* by Mr. Whish.

Beginning and end the same as in the fragment No. 160 (2).

175.

WHISH No. 190.

Size: $13\frac{1}{4} \times 1\frac{3}{4}$ in., (1) + 39 + (3) leaves, 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Bhojaprabandha*, a historical romance in prose and verse, (by *Ballāla*. See Aufrecht-Oxford, p. 150 seq.)

It begins:—svasti śrīmahārājasya Bhojasya prabandhaḥ kathyate | ādau dhārārājye Bandhulasamjño rājā ciraṃ prajāḥ paryapālayat | asya ca vṛddhatve Bhoja iti putras samajani | sa yadā pañcavārṣikaḥ tadā pitā ātmani jarāṃ jñātvā mantrimukhyān āhūya anujam Muñjam mahābalaṃ ālocya putraṃ ca bālaṃ vīkṣya vicārayām āsa | yady ahaṃ rājyabhārādhāraṇasamartham sodaram apahāya rājyaṃ putrāya prayacchāmi tadā lokāpavādaḥ | athavā bālaṃ me putraṃ Muñjo rājyalobhād viśādinā mārayiṣyati | tathā hi | lobhaḥ pratiṣṭhā pāpasya prasūtir llobha eva ca | dveṣakrodhādijanako lobhaḥ pāpasya kāraṇaṃ || 1 || lobhāt kopāḥ prabhavati krodhād (d)rohaḥ pravarttate | droheṇa narakam yāti śāstrajñopi vicakṣaṇaḥ || 2 || mātaram pitaram putraṃ bhrātaram vā suhṛttamaṃ | lobhāviṣṭo naro hanti svāminam vā gurun tathā || 3 || iti vicāryya rājyaṃ Muñjāya

dattavān | tadutsamge ātmajam mumoca | tataḥ kālāntare
 rājani divaṃ gate sati samprāptarājyo Muñjaḥ buddhisā-
 garam vyāpāramudrāyāḥ dūrikṛtya tatpade anyan dideśa |
 gurubhyo rājanputraṃ vācayati śrāvayati ca śāstraṇi | evaṃ
 sthite jyotiśśāstrapāraṃ gataḥ kaścit brāhmaṇaḥ rājnas
 sabhām abhyagāt | sa ca rājñe svastīty uktvā tadājñayā
 upaviṣṭaḥ prāha | rājan lokoyam māṃ sarvajñaṃ vakti |
 kimapi prēcha | kaṇṭhasthā yā bhaved vidyā sā prakāśyā
 sadā budhail | yā gurau pustake vidyā tayā mūḍhaḥ pra
 *** (|| 4 ||) māteva rakṣati piteva hite niyunkte kanteva
 cābhīramayaty apanīya khedaṃ | kīrttiṇ ca dikṣu vitanoti
 tanoti lakṣmīṃ kiṃ kin na sādhayati kalpalateva vidyā || 5 ||
 tato rājā putrasya Bhojasya buddhyatiśayaṇ jātakaṇ ca
 prṣṭavān | tato brāhmaṇa āha | rājan tava putroyam ati-
 buddhimān buddhir eva khalu sarvakāryyasādhinī | tathā
 hi | ekaṃ hanyān na vā hanyād iṣur mmukto dhanuṣmatā |
 buddhir buddhimatotsṛṣṭā hanyād rāṣṭraṃ sarājakaṃ
 || 6 || etc.

It is incomplete, the end of the MS. being as follows:—
 rājā sarvaṃ bhūmiṃ kavidattāṃ matvā udatiṣṭhat | kaviś
 ca tam abhiprāyaṃ jñātvā punar āha || rājan kanakadhā-
 rābhis tvayi sarvatra varṣati | abhāgyacchatrasaṅchanne
 mayi nāyānti bindavaḥ || 302 || rājā antaḥpuram gatvā Lī-
 lādevīm āha | devi sarvaṃ rājyaṃ kavaye dattam | tasmāt
 tapovanam mayā saha āgaccha | asminn avasare vidvān
 nirgataḥ | Buddhisāgaraṇa mukhyāmātyena prṣṭaḥ | vidvān
 rājñā kin dattam | sa āha | na kimapi dattam | amātya
 āha | ***** (leaf broken) ākaṃ paṭha | tataś ślokatu-
 ṣṭayaṃ paṭhati | tatomātyaḥ prāha | sukave tava koṭi-
 dravyan diyate | paran tu rājñā yad dattam tava bhāvi
 tat punar vikṛiyatām | kavis tathā karoti | tato koṭisaṃ-
 khyān datvā kavim preṣayitvā amātyaḥ rājani kaṭam āgatya
 tiṣṭhati | rājā tam āha | Buddhisāgara rājyam idaṃ sarvaṃ
 kavaye dattam atas tapovanam gacchāmi | tavāpekṣā asti
 yadi tarhi mā gaccha | tatomātyaḥ prāha | deva koṭidrav-
 yamūlyena rājyam idaṃ vikṛitam koṭidravyaṇ ca viduṣe
 dattam | ato rājyaṃ bhavadiyaṃ bhūṃkṣva | rājā amātyaṃ
 sammānitavān | anyadā mṛgayārasena aṭavīm aṭann āta-

pena dūnadehaḥ pipāsayā paryyākulas turāṅgam adhiruḥya
udakārtthan nikaṭakaṭabhuvam aṭan tad alabdhvā śrantāḥ
kasyacit taror adhastād upaviśat | tatra kācit gopakanyā
sukumārī manojñasarvāṅgī dhārānagaram prati takraṇ
vikrītukāmā takrabhāṇḍam samudvahantī samāgacchat |
āgacchantīn tān dṛṣṭvā rājā pipāsayā etat bhāṇḍastham
peyaṁ cet pibāmiti buddhyā prechati | taruṇi kiṁ vahasī |
sā ca mukhaśriyā tam Bhojam viditvā rājño bhāvaṁ ca
jñātvā āha | deva | himakundaśaśiprabhaśamkhanibham
paripakvakapitthasugandhi rasam | taruṇikaranirmathitam
piba he nṛpa sarvaruḥjāpaharam |

176.

WHISH No. 191.

Size: $11\frac{5}{8} \times 2\frac{1}{8}$ in., 4 + 226 + (3) leaves, from 14 to 16 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'December 1831'. The Vyaya year immediately preceding 1831 is A. D. 1826—27. The MS. may have been written in that year, or in A. D. 1766—67.

Scribe: Raghunātha, son of Ramakṛṣṇa.

Character: Grantha.

The *Taittirīya-Saṁhitā*, in 7 Kāṇḍas, the Saṁhitā-Pāṭha. complete, unaccented. The first three leaves contain a table of contents indicating the commencement of the Praśnas and Kāṇḍas.

It begins:—śuklāṇbaradharam viṣṇuṁ śaśivarṇaṁ catur-
bhujam | prasannavadanan dhyāyet sarvavighnopaśāntaye |
śrīgurubhyo namaḥ || śrīrāmacandrāya namaḥ || om̐ iṣe
tvorjje tvā vāyava sthopyāyava stha, etc.

Kāṇḍa I ff. 1—32, Kāṇḍa II ff. 33—68, Kāṇḍa III
ff. 69—88, Kāṇḍa IV ff. 89—116, Kāṇḍa V ff. 117—155.
Kāṇḍa VI ff. 156—193, Kāṇḍa VII ff. 194—226.

It ends:—yonis samudro bandhuḥ || vyāttam avahad dvā-
daśa ca || gāvo gāvas siśāsanti . . . catuḥpañcāśat || gāvo
yonis samudro bandhuḥ | hariḥ om̐ śubham astu śrīguru-
bhyo namaḥ śrīrāmāya namaḥ || kṛṣṇārpaṇam astu ||

saṃvatsare vyaye bhānau kannyārāśīm upeyuṣi | ayane
dakṣiṇe pakṣe site vāre bṛhaspatēḥ | anūrādhābhidhe tāre
caturtthitithisaṃyute | Rāmakṣṇasya putreṇa rāma-bha-
ktena dhīmatā | Raghunāthēna viduṣā likhitam vedapusta-
kam | abaddham vā, *etc.* . . . kṣantum arhanti santaḥ ||

177.

WHISH No. 192.

Size: $12\frac{1}{4} \times 2$ in., 2 + 302 + (2) leaves, 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Taittirīya-Brāhmaṇa*, in 3 Aṣṭakas, ending with III, 9. The first two leaves contain a table of contents indicating the commencement of Aṣṭakas and Praśnas.

It begins:—brahma san dhattan tan me jinvatam | *etc.*

The 1st Aṣṭaka ends (f. 88b):—varuṇasya yad aśvibhyām
yat triṣu tasmād udvatis saptatrimśat || varuṇasya prati
tiṣṭhati || hariḥ om *etc.*

The 2nd Aṣṭaka ends (f. 185b):—pivonnām yūyam pāta
svastibhis sadā naḥ || hariḥ om, *etc.*

The 3rd Aṣṭaka ends (f. 302):—prajāpatir aśvamedhaṃ
juhvati || hariḥ om | *etc.*

178.

WHISH No. 193.

Size: $12\frac{1}{4} \times 2$ in., 1 + 130 + (1) leaves, 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha, the same hand as No. 177.

The *Taittirīya-Āraṇyaka* and the *Āraṇya-Kāṭhaka* (i. e. *Taittirīya-Brāhmaṇa* III, 10—12). The arrangement of the Prapāṭhakas differs from that in Rājendralāla Mitra's edition, and Prapāṭhakas VIII and IX are missing, just as in the Drāviḍa text, described by Burnell, Tanjore p. 8b. See H. Lüders, *Vyāsa-Śikṣā*, p. 61 note.

Ff.	1 — 20 =	Prapāṭhaka I	} Taittirīya-Āraṇyaka in Rājendralāla Mitra's Edition (Bibl. Indica).
„	21 — 28 =	„ II	
„	29 — 36b =	„ III	
„	36b — 45 =	„ VI	
„	46 — 54 =	„ VII	
„	55 — 69 =	„ X	
„	70 — 84 =	„ IV	
„	85 — 103 =	„ V	
Kāṭhaka or Āraṇya- Kāṭhaka	{ „ 104 — 111 =	Taittirīya-Brāhmaṇa	III, 10
	{ „ 112 — 120b =	„	III, 11
	{ „ 120b — 130 =	„	III, 12

It begins:—bhadrām karṇebhūś śruṇuyāma devāḥ | *etc.*

The 1st Prapāṭhaka ends f. 20b, the 2nd P. f. 28b. The 3rd P. ends (f. 36b):—suvaram sahasraśirśabhyo bharttā harin taranir āpyāyasveyuṣṭe ye jyotiśmatim prayā-sāya cittam ekaviṃśatīḥ | cittiś śingimikośyābhyām || hariḥ om || śrīkṛṣṇārpanam astu || vāsudevārpanam astu om tat sat ||

Then follows:—pareyivāmsam pravato mahir anu bahu-bhyaḥ panthām anapaspaśānam | *etc.* which is the 6th Prapāṭhaka in Rājendralāla Mitra's edition. It ends (f. 45):—om utsrjata || vadhiṣṭha dve ca || 12 || pareyuvāmsam ajo-bhāgaś catuṣcatvāriṃśat | apaśyāmā pṛṇhi dvādaśa dvādaśā | pareyivāmsam āyātvoṭās te saptaviṃśatīḥ | pareyuvāmsam om utsrjata || hariḥ om | . . . śubham astu ||

Then follows Prapāṭhaka VII ending f. 54b, and this is followed by P. X, which begins (f. 55):—ambhasy apāre bhuvanasya maddhye nākasya pṛṣṭhe mahato mahyān | *etc.* It ends (f. 69):—mahimānam ity upaniṣat || 64 | ambhasi bhūr agnaye bhūr amam bhūr agnaye ca pāhi no (f. 69b) tasyaivam viduṣaś catuṣṣaṣṭīḥ || ambhasi vṛṣā haṃsas sarvo vai rudra āyātu śraddhāyān tat puruṣa ya pṛthi-vyaikāmnāśītiḥ || ambhasity upaniṣat || śrīkṛṣṇārpanam astu | . . . śrīgurubhyo namaḥ ||

Then follow Prap. IV, ff. 70—84, & Prap. V, ff. 85—103, which ends as follows:—devā vai satraṃ yajñaparur antas tejasaivāsminn ācchṛṇatti svāhā marutbhir ṛtubhya evā-

dhiyantovekṣante pām̐kto yajūas tābhya evainam yajñam rakṣāmsi jighāmsanti tat sāmnaḥ payo vācyeva vācan dadhāti tasmād idam śatottaraṇ caturdaśa | hariḥ om ||

Then follows the Kāṭhaka, i. e. Taittiriya-Brāhmaṇa III, 10—12 (ff. 104—130).

It ends (f. 130):—tubhyam saptapañcāśat | tubhyam om || hariḥ om | śubham astu | idam āraṇakāṭhaka samāptam || hariḥ om || tubhyam tapasā tāvā etā hiraṇyan dadāti sarvā diśas tapa āsīt saptapañcāśat || śrīguru° *etc.*

179.

WHISH No. 194.

Size: 14 $\frac{1}{8}$ × 2 in., 2 + 150 + (1) leaves, 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'December 1831'. The MS. may be about 50 or 70 years older.

Character: Grantha.

The *Ūhagāna* or *Saptagāna* of the *Sāmaveda*, Praśnas 12—49, or Books II—VII. The titles of the Books are: Samvatsara, Ekāha, Ahina, Satrāṇi, Prāyaścitta, and Kṣudra. The first Book, called Daśarātra, consisting of Praśnas 1—11, is found in No. 180. The first two leaves contain an Index of Books and Praśnas. On this work, see Th. Benfey, *Die Hymnen des Sāmaveda*, p. vii; Weber-Berlin I, p. 67; Aufrecht CC. p. 709.

It begins:—āmahiyaṃ | yo | uccā tājjātām andhasaḥ || vṛ pha śā pāvasvā dhārayā | mā cchara ru tvā tā pre i | ca kaḥ mātaraḥ | vi ro śvā dadhā | na kaḥ ojasā u | *etc.* See Sv. I, 5, 2, 4.

F. 31:—samvatsaram samāptam || om | nānadam | sva | pra ṭhū tyasmāi pī pī | *etc.* See Sv. I, 4, 2, 2, 1.

F. 63:—ekāhas samāptaḥ || hariḥ om | śrīgurubhyo namaḥ || hariḥ om || śrautakakṣam | yo | indrāyā ma dvā nē sūtā | *etc.* See Sv. I, 2, 2, 2, 4.

F. 94:—ahinaṃ samāptam || hariḥ om || (F. 94b) gauri-vitam | vipaśaḥ | vi ṭi śo | vō tā ti tathā im | *etc.* See Sv. I, 1, 2, 4, 7.

F. 119b:—satrāṇi samāptāni || hariḥ om || udvat prā-jāpatyaṃ | yo | punānas sōma dhā | pra ro tnaṃ sādhassthā-mā | *etc.* See Sv. II, 1, 1, 9.

F. 129:—prāyaścittaṃ samāptaṃ || hariḥ om || śubham astu | akapvarathantaram | ā rau bhi tvā śūrā no nū māḥ | *etc.* See Sv. I, 3, 1, 5, 1.

It ends (f. 150b):—kṣudraṃ samāptaṃ || ūhaṃ samā-ptam || hariḥ om | *etc.*

180.

WHISH No. 195.

Size: $12\frac{1}{2} \times 1\frac{7}{8}$ in., 70 + 74 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'December 1831'. The MS. may be about 50 or 70 years older.

Character: Grantha.

(1)

The *Daśarātra* or first Book of the *Ūhagāna* of the *Sāmaveda*, in 11 Praśnas. See above No. 179 (Whish No. 194).

It begins:—āmahiyavaṃ svayonā—u pha ccā tā i | jā-tām andhasāḥ | dī chu vā i sāt bhu pre | mi kaḥ yā da dā i | u ro graṃ śarmmā | ma kaḥ hā i śravā 2 | yācā | sa pha nā | ā indrā yā yu jyavā i | vā chu rū nā yā pre | makaḥ rūt bhi yāḥ | vakairā vō vā it | pakah rā 2 sravā 2 | vācā | ēphanā vā i śvā ni arya ā | *etc.* See Sv. II, 1, 1, 8.

It ends:—o au ce ho hā i | śva kaḥ ntā u vā | ya ṭi ntyaḥ hō | him kāmāpre | vā khi mi jo mūhā i | dī nu 4 2 nāmā 2 6 | lū || daśarātraḥ || hariḥ om, *etc.*

(2)

The *Rahasya* of the *Sāmaveda*, in 7 Parts. The titles of these 7 Parts are the same as those of the 7 Books of the *Ūhagāna*. The work is evidently the same as the *Uhyagāna* or *Ūhyagāna*, on which see Benfey, *Die Hymnen des Sāmaveda*, p. viii; Weber-Berlin, I. p. 67; Aufrecht CC. p. 709.

It begins:— ā ra bhi tvā sū ra nō nma mo vā | rathan-
ntaram || sva catvāri | ā ra bhi tvā sū ra nō nma mo vā |
ākā dugdhāṃ thenava (sec. m.: dugdhā iva dhenava) ī(śā)-
nam asya jagataḥ | su kaḥ vārḍṣāṃ | etc. See Sv. I, 3, 1, 5, 1.

F. 11:—tritiyaḥ | daśarātraḥ | hariḥ om || āprechyaṃ
saṃkṛṣṭaḥ | dhā ratnaḥ pūrvavad rathantaram ||

F. 26:—ūhasāmam | 41 | saṃvatsaras samāptaḥ || āthar-
vaṇam | ulu vā o hā | o aū ca hō vā | etc.

F. 34:—ekāhas samāptaḥ || ṛtanidhanam ājyadoham ||
cyokāham | prakāsunvānāyā, etc. See Sv. I, 6, 2, 1, 9.

F. 44b:—ahīnas samāptaḥ || mābhe | yo | rathakhye |
saṃkṛṣṭaḥ rathantaram || mā rabhē mamā, etc.

F. 48b:—satram samāptaṃ || hariḥ om || u ca hu vā o
hā | o aū ca hō vā | etc.

F. 54b:—prāyaścittam samāptaṃ sāmam 19 hariḥ om ||
o aū hō iyajñā yajñā, etc.

It ends:—iṭ ku idā | simāsuvā | adya yo stotriyo ritya-
gatiḥ | di 12 | ut 3 | mānu 4 | jī | 2 || rahasyaṃ samā-
ptam || śrīgurubhyo namaḥ || hariḥ om || śubham astu |

181.

SANSK. No. 1.

Size: $17\frac{3}{4} \times 1\frac{1}{4}$ in., (1) + 53 leaves, from 5 to 7 lines on a page.

Material: Palm leaves.

Date: 19th cent.?

Character: Grantha.

The *Hastigirimāhātmya* from the *Brahma-Purāṇa*,
Adhyāyas 1—15. According to Aufrecht-Oxford p. 30a,
it belongs to the *Brahmāṇḍa-Purāṇa*.

It begins:—Bhrugur uvāca | bhagavan muniśārdūla varṇā-
śramasamāśrayaḥ | ākhyātā bahavo dharmamā bhavatā me
sanātanaḥ | utpattiḥ kathitā dhātur viṣṇunābhisaroruhāt |
devata * ryyan¹ narāṇāṃ ca saṃbhavaḥ kathitas tvayā |

¹ A piece of the first leaf is broken off, one Akṣara being lost in
each line. Read devatānaḥ?

dharmmārtthakāmamokṣāṇaṃ svarūpaṃ ca yathātatham
dehināṃ karmabandhaś ca taddhetuś ca suvismṛtaḥ
pradhānapuṃsor ajñeyo svarūpaṃ ca (sa)mṛitaṃ | vidyāvidye
ca kathite lokabhedāś ca vismṛtāḥ | puṇyakṣetrāṇi sarvāṇi
kathitāni samagrataḥ | nagarāṇi ca puṇyāni viśeṣeṇa mahi-
tale | sālāgrāmaṃ kurukṣetraṃ tathā badarikāśramaṃ | etc.

F. 5:—iti śrībrāhme purāṇe Bhṛgu-Nāradasaṃvāde śrī-
hastigirimāhātmye prathamoddhyāyaḥ ||

F. 19:—iti śrībrāhme purāṇe Bhṛgu-Nāradasaṃvāde śrī-
hastigirimāhātmye ahaṃkāranirūpaṇe hiranyagarbhavibu-
dhasaṃvādo nāma pañcamoddhyāyaḥ ||

F. 23:—iti . . . guṇatrayavibhāgo nāma ṣaṣṭhoddhyāyaḥ ||

F. 25b:—iti . . . bhagavatprādurbhāvo nāma saptamo-
ddhyāyaḥ ||

F. 33:—iti . . . aśvamedhāvabhṛtho nāma navamodhyā-
yaḥ ||

F. 43:—iti . . . dvijabharadvājasamvādo nāma dvādaśo-
ddhyāyaḥ ||

F. 47:—iti . . . apsarogaṇavipralambho nāma trayodaśo-
ddhyāyaḥ ||

F. 50:—iti . . . mṛkaṇḍugajendrasamvādo nāma cadur-
daśoddhyāyaḥ ||

F. 52b ends:—yakṣasaṃghaiś ca munibhir gandharvaiś
ca niṣevitaṃ | sa praviśya saromaddhye kautūhalasaman-
vitaḥ | dadarśa paramapriṭaś śobhitaṃ nirmmalodakam |

The end of the work is lost. The last leaf does not
belong to it.

182.

SANSK. No. 2.

Size: $9 \times 1\frac{1}{4}$ in., (2) + 57 + (2) leaves, generally 6 lines on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Grantha.

The *Śrīraṅgamūhātmya* from the *Brahmāṇḍa-Purāṇa*,
in 10 Adhyāyas. See No. 49 (a) and Ind. Off. VI. p. 1248
(No. 3437).

It begins:—*asmatgurubhyo namaḥ | Nāradaḥ | devadeva virūpākṣa śrutam sarvam mayādhunā | trailokyāntargataṁ pratnam tvanmukhāmbhojanissṛtam | tathā puṇyāni tīrthāni puṇyāny āyatanāni ca | gaṁgādyās saritas sarvā itihāsās ca śaṁkara | kāveryyās tu prasamgena tasyās tire tvayā purā | prastutam raṁgam ity uktam viṣṇor āyatanam mahat | tasyāham śrotum icchāmi vistareṇa maheśvara | mähātmyam aghanūśāya puṇyasya ca vivṛddhaye | etc.*

F. 5b:—*iti brahmāṇḍapurāṇe maheśvaranāradasaṁvāde śrīraṁgamāhātmye śrīraṁgakṣetravaibhavan nāma prathamoddyāyaḥ | śrīraṁganāthāya namaḥ ||*

F. 11b:—*iti . . . śrīraṁgamāhātmye brahmasṛṣṭikathanan nāma dvitīyoddyāyaḥ || hayaḡrīvāya namaḥ ||*

Adhyāya 3 (śrīraṁgavimānam āvirbhāvan nāma) ends f. 16; Adhy. 4 f. 20b; Adhy. 5 (arccāvatāravigrahasvarūpavaibhavan nāma) f. 25b; Adhy. 6 f. 31; Adhy. 7 (śrīraṁgadivya vimānam Ikṣvākulabdhavaibhavan nāma) f. 38b; Adhy. 8 f. 44b; Adhy. 9 f. 50b.

It ends:—*iti brahmāṇḍapurāṇe maheśvaranāradasaṁvāde śrīraṁgamāhātmye daśamoddyāyaḥ | śrīraṁganāthāya namaḥ | hariḥ om śubham astu.*

183.

SANSK. No. 3.

Size: $16\frac{3}{8} \times 1\frac{1}{4}$ in., (6) + 82 (numbered also as ff. 66 to 148) + (3) leaves, 5 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Viśvaguṇādarśa*, by *Veṅkaṭācāryayajvan*, son of *Raḡhunāthāryadikṣita*. See Aufrecht-Oxford p. 150 (No. 319).

It begins:—*śrīrājīvākṣavakṣasthalanilayaramā hastavāstavyalalalilā(bjā)n niṣpatantī madhuramadhujharī nābhipadme murāreḥ | astokam lokamātrā dviyugamukhaśīṣor ānaneṣv arpyamāṇam śaṁkhaḡprānte na divyam paya iti vibudhaiś śaṁkya mānā punātu | kāñcīmaṇḍalamaṇḍanasya makhinaḥ*

karnātabhūbhrtguros tātāryasya digantakāntayaśaso yaṁ
 bhāḡineyaṁ viduḥ | astokāddhvarakarttur Appayaguror
 asyaśa vidvanmaṇeḥ putra śrī-Raghunāthadikṣitakaviḥ
 pūrṇo guṇair edhate | 2 | tatsutas tarkavedāntatantravyū-
 kṛticintakaḥ | vyaktaṁ viśvaguṇādarśaṁ vidhatte Ve(ṇ)kaṭā-
 ddhvarī | padyaṁ yady api vidyate bahu satāṁ hṛdyaṁ vi-
 gadyan na tarka (read tad?) gadyaṁ ca pratipadyate na
 vijahat padyaṁ budhā svādyatāṁ | ādhatte hi tayoh prayoga
 ubhayor āmodam mamodayaṁ saṅgaḥ kasya na hi svadeta
 manaso mādhdhvikamṛdvikayoh | viśvāvalokasprhayā kadācit
 vimānamāruhya samānarūpaṁ Kṛṣṇanuviśvāvasunāmadhēyaṁ
 gandharvayugmaṁ gagane cacāra | 5 | tatra tu | Kṛṣṇur
 akṛṣṇsūyaḥ purobhāgi padaṁ gataḥ | Viśvāvasur abhūd
 viśvaguṇagrahaṇakautukī | 6 | atha puratas samāpatantaṁ
 aravindabāndhavam avalokayann avandata ṇaṁ (?) āga-
 masāgarapāradyā viśvāvasuḥ | brahmacaryyavratotsarga-
 gurave kokasantateḥ | cchāyābimbokalolāya cchāndasa-
 jyotiṣe namaḥ | 7 |

It ends:—jayatu nigamavartmanis sapatna (read °tnāṇ)
 jayatu jayāya murārīr aṇjanādrau | jayatu jagati lakṣmaṇā-
 ryyapakṣo jayatu vacaś śrutimaulideśikānām | prakāśado-
 ṣapracurepy amuṣmin granthe madiye karuṇānubandhāt |
 prasādavanto na kṛṣṇāvantu paran tu viśvāvasavantu
 santaḥ | ślo | 575 | ga | 222 || iti śrīmad-Ātreyaṇvaya-
 Raghunāthāryyadikṣitatanayasya śrīnivāsakṛpātīśayasuvīdi-
 tanayasya Sītāmbāgarbhasambhavasya śrīmatkāñcinagara-
 vāstavyasya Vemkaṭācāryyayajvanah kṛtiṣu viśvaguṇādarśā-
 khyāṁ caṁbu (sic) saṁpūrṇaṁ || harīḥ om ||

184.

SANSK. No. 4.

Size etc.: $15\frac{1}{2} \times 1\frac{3}{8}$ in., (2) + 176 + (2) leaves, from 6 to 8 lines
 on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Grantha.

(1)

. The *Madhyārjunamāhātmya* from the *Skanda-Purāṇa* (ff. 1—79) and *Upārībhāga* of the same (ff. 80—145).

It begins:—śrīgaṇeśāya namaḥ | advaitadantam ahirāja-kr̥topavitam ākhaṇḍalādivibudhair abhivanditāṃghrim | āpannakalpatarum ādr̥tahastirūpam ānandavarddhanam aham śivayor nmanāmi | śrīkaṇṭham varadam vande śrīdharādrumareḍitam | dhārayantam viyamadyā samam mūrddh[a]ni sudhākaram | suprasannamukhāmbhojaṃ suvarṇacitivigrahaṃ | gaurisakham anādyan tam bhajehaṃ jagadīśvaram | om ṛṣayaḥ | śrūtāni puṇyasthānāni tīrthāni vividhāni ca | etc.

F. 4b:—iti skānde purāṇe maddhyārjjunamāhātmye prathamoddhyāyaḥ ||

Part I (f. 79) ends:—iti śrīskānde purāṇe maddhyārjjunamāhātmye triṃśoddhyāyaḥ || maddhyārjjunamāhātmyaṃ sampūrṇam | śrīmaddhyārjjuṇeśvarāya namaḥ | ājñāgaṇeśvarāya namaḥ | śrīdakṣiṇāmūrttaye namaḥ || hariḥ om avighnam astu.

Part II begins (f. 80):—mahāgaṇapataye namaḥ | śrīśaunakaḥ | nadinadapurāṇajña tīrthavaibhava-kovida | śrutam śaivarahasyam me tvattas saṃgam mahāmate | gamanāgamanān caiva maddhyārjjunapateḥ prabhoḥ | vṛṣṇivaryasya māhātmyaṃ tatrāgamanakāraṇam | mayā śrutam vistareṇa Sūta tatvaviśārada | śrotum icchāmi māhātmyaṃ tīrthānān ca viśeṣataḥ | kāni tīrthāni tat-kṣetre śubhe maddhyārjjuṇe pure | kārtsnyena brūhi dayayā tīrthadevādīkāny api | etc.

F. 83:—iti śrīskāndapurāṇe upārībhāge tīrthavaibhava-khaṇḍe Sūtaśaunakasamvāde kārūṇyamṛtatīrthaprasaṃsanam nāma dvātriṃśoddhyāyaḥ ||

It ends (f. 145b):—iti śrīskāndapurāṇe Sūtaśaunakasamvāde upārībhāge kṣetravaibhava-khaṇḍe śrīmanmaddhyārjjunamāhātmye kalyāṇatīrthāśikharātrivaibhavanirūpaṇanāma dvipaṇcāśoddhyāyaḥ || śrīmahāmaṃgalamūrttaye namaḥ | śrībrhatkūcāmbānāyakaśametaśrīmahāliṃgamahāmūrttaye namaḥ ||

(2)

The *Mudhyārjunamāhātmya* from the *Brahmakāivarta-Purāṇa* (ff. 146—160).

It begins (f. 146 = 1):—śrīmahāgaṇapataye namaḥ | Nārado munivaryas tu kadācit caturānanam | pādāmūlam upāśritya ravande pitaraṃ svakaṃ | sabhāyām mānito bhūtvā brahmaṇā patmayoninā | upaviśyāsane divye sarva-devais supūjitaḥ | dr̥ṣṭvā munir brahmasabhāṃ mūrttāmūr-ttajanai(r) vṛtāṃ | etc.

F. 149 (= 4):—iti śrībrahmakaivarttapurāṇe rahasye śivavaibhavaḥkhaṇḍe brahmaṇāradasaṃvāde maddhyārjjuna-māhātmye prathamoddhyāyaḥ ||

It ends (f. 160b = 15b):—iti śrībrahmakaivarttapurāṇa-rahasye śivavaibhavaḥkhaṇḍe brahmaṇāradasaṃvāde śrī-manmaddhyārjjunamāhātmye ṣaṣṭhoddhyāyaḥ ||

(3)

The *Mudhyārjunamāhātmya* from the *Līṅga-Purāṇa* (ff. 161—176).

It begins (161 = 16):—śrīmahāgaṇapataye namaḥ | naimiṣe nimiṣakṣetre Śaunakādya maharṣayaḥ | dvādaśābda-kratuvaraṃ cakruḥ kailāsaḥetave | tadāyāto mahāpūjyaḥ Sūtaḥ paurāṇikottamaḥ | śivasamkīrttanaṃ kurvan tripu-ndrāṃkitadehavān | etc.

F. 164 (= 19):—iti śrīmallīṅgapurāṇe maddhyārjjuna-māhātmye maddhyamakhaṇḍe Sūtaśaunakasaṃvāde pratha-moddyāyaḥ ||

It ends (f. 176b = 31b):—iti śrīmallīṅgapurāṇe nāgara-maddhyamakhaṇḍe Sūtaśaunakasaṃvāde śrīmanmaddhyā-rjjuneśvaramāhātmye pañcamoddhyāyaḥ || śrībr̥hatkūcāṃ-bāsametaśrīmahālīṅgamahāmūrttaye namaḥ || hariḥ | om |

185.

SANSK. NO. 5.

Size etc.: $15\frac{1}{2} \times 1\frac{1}{4}$ in., 219 + (2) leaves [ff. 16, 82, 214 are missing, 106, 108, 124 occur twice, 104, 107, 109, 198, 211, 212 & 213 are misplaced], 6 or 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha. The MS. is written by two different hands. It looks as if original lacunas had been supplied by a more recent hand. The end is missing.

The *Pañcanadamāhātmya* from the *Tīrthaprasāṃsū* of the *Brahmakāivarta-Purāṇa*, incomplete and very incorrect.

It begins:—śuklāṃbaradharaṃ viṣṇuṃ śaśivaraṇaṃ catur-
bhujam prasannavadanaṃ ddhyāyet sarvavighnopaśāntaye |
yā kundendutuṣārahāradhavaḥ (read °lā) yā śubhravastrāvṛta
(read °tā) yā viṇa (read °ṇā) varadaṇḍamaṇḍitakarā yā śveta-
padmāsana | yā brahma (read °hmā) cyutaśaṃkaraprabhīti-
bhi(r) devī sadā pūjita sa (read °tā sā) māṃ patu (read pātu)
sarasvatī bhagavati nigyeṣajādyaṇaḥ (read niṣṣeṣajādyaṇa-
hā)* | doskayukta (read dorbhīr yuktā) caturbhi sphāṭika-
maṇimayīm akṣamālān dadhānā hastenaikena patmaṃ sitam
api ca śukaṃ pustakaṃ cāpareṇa bhāṣakundenduśaṃkha-
sphāṭikamaṇinibhā bhāṣamānā samānām (read °aṃ) sā me
vāgdevateyan nivasatu vadane sarvadā suprasanna (read
°nnā ||) vande maheśvaran devaṃ vighneśaṃ ṣaṇmukhaṃ
gurum | gaṇeśān nandimukhyaś (read °khyāś) ca śivabha-
ktamahāmuniṃ | namo dharmmāya mahate namaḥ | kṛṣṇāya
vedhase brāhmaṇebhyo namaskṛtya dharmmān vakṣyāma(h)
śāśvatan (read °tān) śrīgurubhyo namaḥ | Devavarma-
bhīdho rājā sūryavaṃśasamutbhavaḥ | sumutum (read Su-
mantum) paripapraccha śivabhakta[ka]dvijottamaḥ (read
°maṃ) | uktaṃ samastaṃ bhavatā Sumanto tīrthavaibhavaṃ |
kāveryā mahimā proktā (read °kto) vṛddhadīśasya vaibhavam
mādhurakṣetramahārtham (read māthurakṣetramāhātmy-
am?) vistareṇa tvayoditam | idānīm śrotum icchāmi śrī-
matpañcanadasya vai | māhātmyaṃ kayutaṃ vidvān (read
kathyatām vidvān) kautūhalaparasya me | etc.

F. 6:—iti śrīmatbrahmakāivarttakāvyē mahāpurāṇe tīr-
thaprasāṃsāyām pañcanadamāhātmye prathamoddhyāyaḥ ||

F. 54:—iti navamoddhyāyaḥ ||

F. 99b:—iti dvāviṃśoddhyāyaḥ ||

* See the beginning of Nr. 187 in the 'Katalog der Sanskrit-Handschriften der Universitäts-Bibliothek zu Leipzig' von Theodor Aufrecht (Leipzig 1901).

F. 164:—iti pañcatrīmśoddhyāyaḥ

F. 187:—iti tricatvārīmśoddhyāyaḥ ||

F. 212b:—iti śrībrahmakaivarttākhye¹ mahāpurāṇe tīr-
tthapraśaṃsūyāṃ pañcanadamāhātmye aṣṭacatvārīmśo-
ddhyāyaḥ.

186.

SANSK. No. 6.

Size etc.: 16 $\frac{1}{8}$ × 1 $\frac{1}{2}$ in., (1) + 149 + (1) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Tulākāverīmāhātmya* from the *Āgneya-Purāṇa*, in 31 chapters.

Another copy in No. 51 (= Whish No. 52).

It begins:—śuklāmbaradharaṃ viṣṇuṃ śaśivarnaṃ catur-
bhujam | prasannavadanan dhyāyet sarvaviṣṇunopasāntaye |
Dharmmavarmamātha rājarsir unculāpuravallabhaḥ | bhūyaḥ
papracca tan natvā Dālbhyaṃ bhāgavatottamaṃ | bhaga-
van prāṇinas sarve kenopāyena saṃpadaḥ | bhavanti putrān
saṃprāpya sukhinaś cirajīvinaḥ | katham syāt pāpanirhāra
śrīśe (read śrīś ca?) bhaktiḥ katham bhavet | kena dharmmena
santuṣṭo bhagavān bhūtabhāvanaḥ | prasīdati manuṣyāṇāṃ
bhuktimuktiḥ phalaḥ pradaḥ | viśeṣapāpabhūyiṣṭhe durācāre
kalau yuge | pāpanāśo bhavet brahman mahāpātakinopi
vā | etat sarvaṃ aśeṣeṇa tava śiṣyasya me vada | iti
rājñānusamprīṣṭo bhagavān bhagavatpriyaḥ | babhāse Dhar-
mmavarmamāṇaṃ dharmmiṣṭhaṃ brāhmaṇottamaḥ | Dāl-
bhyaḥ | sādhu prīṣṭam mahārāja bhagavatbhaktivardhana |
yat te manogataṃ śrotuṃ divyāṃ viṣṇukathāṃ śubhāṃ |
tasmāt te varṇayisyāmi sarvaṃ tatvaṃ yathāmatī | asmin
artthe purā prīṣṭo Hariścandreṇa Kuṃbhajaḥ | kurukṣetre
munindrāṇāṃ agrato yad avarṇayat | tat tehaṃ sampra-
vakṣyāmi śruṇuṣvā vahitodhunā | etc.

F. 5b:—iti śrīmadāgneyapurāṇe tulākāverīmāhātmye
prathamoddhyāyaḥ ||

¹ This is exceptional. The colophons at the end of almost all the chapters have śrīmatbrahmakaivarttakārye.

It ends:—iti śrīmadāgneyapurāṇe tulākāverimāhātmye
ekatṛṃsoddhyāyaḥ || evaṃ etat purāvṛttam ākhyānam
bhadram astu vaḥ | pravyāharata visrabdhāḥ balaṃ viṣṇoḥ
pravarddhatām | kāverī varddhatām kālē kālē varṣatu
vāsavaḥ | śrīraṅganātho jayatu śrīraṅgaśrīś ca varddha-
tām | lābhas teṣāṃ jayas teṣāṃ kṛtas teṣāṃ parābhavaḥ |
teṣāṃ indivara śyāmo hṛdaye supratīṣṭhitaḥ || hariḥ om ||

187.

SANSK. NO. 7.

Size etc.: $16 \times 1\frac{3}{8}$ in., (1) + 187 + (1) leaves, 6 or 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Kauñjarāśanaḥṣetramāhātmya* from the *Śatarudriya-koṭisaṃhitā* (*Vaidikadharmakhaṇḍa*) of the *Śiva-Purāṇa*. Incomplete.

It begins:—śuklāṃbaradharam viṣṇuṃ śaśivarṇaṃ catur-
bhujam prasannavadanam dhyāyet sarvavighnopaśāntaye |
gurave sarvalokānām bhiṣaje bhavaroginām | nidhaye
sarvavidyānām śrīdakṣiṇāmūrttaye namaḥ || śrīgurubhyo
namaḥ || kṛtvā sāmṃvatsaram dīkṣāniyamam Maithilo mahān |
śuddhavrātyaḥ śuddhamanā niviṣṭo rauravebhavat | tatra
bhāgīrathitire sarvadevasamāśraye sannidhan viśvanāthasya
cittaśuddhividhāyake | kevalam cittaśudhyarttham ṛtvikbhiḥ
pariveṣṭitaḥ | santyajya sarvakāryāṇi rājyakāryāṇi mantriṣu |
nikṣipyā khalu medhāvī svasya meddhyatvasiddhaye | netra-
kṛṣṇavināśāya tvagasthyaikatvasiddhaye | ativrāṭṭya[h]s sa-
padnikāḥ babhūva kila dīkṣitaḥ | sanāntarika (read satrānta-
rita?) kāleṣu Maithilas taṃ mahāmuniṃ | teṣāṃ dvijānām pu-
rataḥ śrutidharmmān aśeṣataḥ | smārttān paurāṇikāṃś cāpi
paripapraccha tatra vai | vaidikāḥ kepi vā dharmmā ye vā
paurāṇikāḥ punaḥ | anuṣṭhitaś tu tair ddharmmail phalam
kim iti tatvavī | punaś ca paripapraccha śṛuṇvatsu nikhileṣv
ayaṃ | prṣṭas tena tathāddhvaryyur Mmaithilo dharmma-
vittamaḥ | provāca śṛṇu rājendra vakṣyāmy etāni te dvijaḥ |
caturbhiś ca caturbhiś ca dvābhyām pañcabhir eva ca |

kriyate yas sa dharmma syād atonyo nāmadhāraḥ || iti
Kārṣṇājiniḥ prāha sa śrīmān brahmavittamaḥ | *etc.*

F. 3b:—śrīty ādimahāpurāṇe śrīśaive śatakoṭirudras[s]aṃ-
hitāyām kuṇjarāśanadivyaḥṣeṭramāhātmye prathamodhyāyaḥ ||

F. 7:—ity ādimahāpurāṇe śrīśaive śatarudriyakotiśaṃ-
hitāyām kuṇjarāśanadivyaḥṣeṭramāhātmye dvitīyoddyāyaḥ ||

F. 18:—ity ādi° śrīśaive śatarudriyakotiśaṃhitāyām
kauṇjarāśanakṣeṭramāhātmye pañcamoddyāyaḥ ||

F. 45:—ity ādimahāpurāṇe śrīśaive śatarudriyakotiśaṃ-
hitāyām vaidikadharmmakhaṇḍe śrikauṇjarāśanadivyaḥṣe-
ṭramāhātmye caturdśasoddyāyaḥ ||

F. 78:—ity ādi° śrīśaive śata° vaidikadharmanirūpaṇa-
khaṇḍe śrikauṇjarāśanadivyaḥṣeṭramāhātmye aṣṭāvīṃśo-
ddyāyaḥ ||

F. 113:—ity ādi° śrīśaive śata° vaidikadharmanirū-
paṇakhaṇḍe śrikauṇjarāśanadivyaḥṣeṭramāhātmye ekacatvā-
riṃśoddyāyaḥ ||

F. 164b:—ity ādi° śrī° śata° vaidika° śrikau° aṣṭa-
pañcāśoddyāyaḥ ||

In the colophons at the end of the following Adhyāyas
the number of the Adhyāya is not mentioned, e. g. f. 169b:—
ity ādimahāpurāṇe śrīśaive śatarudriyakotiśaṃhitāyām śrī-
kauṇjarāśanadivyaḥṣeṭramāhātmye (then a blank space) |
So also ff. 176 and 184.

It breaks off (f. 187b) with the words:—indrānandañ
ca paramaṃ dhiṣṇasya tataḥ paraṃ | ānandam atbhutaṃ
prāpya copamārahitam paraṃ | tataḥ prajāpater ddivyam
ānandam yogidurllabham | saṃprāpya kṣaṇamātrena tanḍu-
lānām dharādhipaḥ ||

188.

SANSK. NO. 8.

Size *etc.*: 10½ × 1½ in., 51 + 4 leaves, 5 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Kapālīśasthalamāhātmya* from the *Utkṛṣṭaśivakṣetra-
prakaraṇa* of the *Śaivakoṭirudrasaṃhitā* (i. e. *Koṭirudrasaṃ-
hitā* of the *Śiva-Purāṇa*?), in 10 Adhyāyas. Followed by

the 27th Adhyāya of the *Mayūrapurīmāhātmya* from the *Kṣetrakāṇḍa* of the *Skanda-Purāṇa*.

It begins:—kalyāṇaṃ kurutāṃ kaścit karuṇāvaruṇālayaḥ | mayūranagarādhiśo mama nṛttavināyakaḥ | śrīmahagaṇapataye namaḥ | śrīgaṃdhabaṃdhure sarvapuspārāmātiśobhite | campakairanḍacāmvedhaiḥ phanasaiḥ pāṭalair api | vakulair vaṃjulaiḥ devapunnāgais saralair api | dhavaiḥ kuṃdais ca maṃdārai(s) tathā cāmalakādibhiḥ | kṛtamālai(r) nnaktamālair nnālikerādibhis tathā | rasālais tantriṇibhiś ca ciribilvair viśeṣataḥ | viṭapollikhitakāśair viśramamekha(read °megha)maṇḍalaiḥ | pacelimaphalānamrapakvapuspopasobhitaiḥ | atīśyāmalapatrālimattayā meghamaṇḍalaiḥ | purā samudrapānena jalābhāvatayā punaḥ tatratyam īśvaraṃ kiñcin munināṃ kuṃbhasaṃbhavam | yācitum tvarayā ramyaphalapallavapāṇibhiḥ | phalabhārānatai ramyair āgatyāvasthitair iva | *etc.*

F. 3:—ānandasthalamāhātmyāny akhilāni śrūtāni hi | kapālīśasya māhātmyaṃ sarvāgamavivaraṇitaṃ | śrotuṃ sannahya tiṣṭhanti śrūtaśmākaṃ ādarāt | brahman tad adya karuṇājaladhenugrhāṇa naḥ | Agastyah | atha vakṣyāmy ahaṃ puṇyaṃ rahasyataram adbhutam | kapālīśasya māhātmyaṃ vīvidhāgamavaraṇitaṃ | sāvadhānāḥ praśṅgvantu naimiśāraṇyavāsinaḥ | *etc.*

F. 5b:—iti śrīśaivakoṭīrudrasaṃhitāyāṃ utkṛṣṭaśivakṣetraprakaraṇe kapālīśasthalamāhātmye prathamodhyāyaḥ ||

F. 6b:—śrīśaiva° utkṛ° kapālīśasthalamāhātmye dvitīyodhyāyaḥ ||

Adhyāya 3 ends f. 15, A. 4 f. 27, A. 5 f. 30b, A. 6 f. 36, A. 7 f. 40b, A. 8 f. 42, A. 9 f. 47b, A. 10 f. 51b.

F. 51b:—iti śrīśaivakoṭīrudrasaṃhitāyāṃ utkṛṣṭaśivakṣetraprakaraṇe kapālīśasthalamāhātmye daśamodhyāyaḥ || || śrīr astu || sarvaṃ purāṇaṃ saṃpūrṇaṃ || || sarvalokaikaanāthāya padmanetrāya viṣṇave | nīlāmbhonibhaśyāṃ mavigrahāya namo namaḥ || purā nārāyaṇo devo māyayā mohayan ramāṃ | aṃtardhānagato viṣṇu(r) viśvavyāpī jagadguruḥ | aṃtardhānagataṃ devaṃ vicinvamti vibhuṃ ramā | cacāra pṛthivīm sarvāṃ nāpaśyat pu(here begins f. 1)ruṣaṃ paraṃ | kāśīm gaṃgām prayāgaṃ ca kurukṣetran tu puṣkaraṃ | *etc.*

F. 4b:—iti skā[m]ndapurāṇe Agastyadilīpasamvāde kṣetra-
kāṇḍe mayūrapurimāhātmye varṇanam nāma saptaviṃśo-
dhyāyaḥ ॥

189.

SANSK. No. 9.

Size etc.: $16\frac{1}{4} \times 1\frac{1}{4}$ in., (1) + 45 leaves, from 5 to 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Kumbhaghṇamāhātmya* from the *Bhaviṣyat-Purāṇa* (Madhyamakhaṇḍa), Adhyāyas 97 to 106.

It begins:—etat kalyāṇarājiva naliṇimaddhyamandire |
kumbhaghṇe śayānasya śārṅgapāṇeḥ praśāsanam | śrī-Nā-
radaḥ | bhagavan patmasambhūta parāvaravidāṃ vara |
parāvarajagatsrīsthitīsamhārakāraṇa | varṇitam bhavatā
samyak puṇyakṣetrakadambakam | jambūdvīpaviśeṣeṇa
varṣe bhāratasamjñake | śuśrūṣus tasya māhātmyam kṣetra-
sya harimedhasaḥ | tatvam ācakṣva bhagavan vistareṇa
pitāmaha | iti prṣṭo mahātejā viśvasṛg viśvagrāhaṇaḥ | uvāca
Nārādāyaiva kṣetramāhātmyam uttamam | brahmā | śruṇu
Nārada bhadraṃ te sāvadhānena cetasā | kumbhaghṇasya
māhātmyam sarvalokeṣu pūjitam | etc.

F. 5:—iti bhaviṣyatpurāṇe kumbhaghṇamāhātmye sa-
ptanavatitamoddhyāyaḥ ॥

F. 17:—iti bhaviṣyatpurāṇe maddhyamakhaṇḍe brahma-
nāradasamvāde kumbhaghṇamāhātmye śatātamoddhyāyaḥ ॥

It ends:—iti bhaviṣyatpurāṇe maddhyamakhaṇḍe bra-
hmanāradasamvāde kumbhaghṇamāhātmye śaśśatāta-
moddhyāyaḥ ॥ kumbhaghṇamāhātmyam sampūrṇam ॥ om | śrī-
śārṅgapāṇisvāmine namaḥ ॥

190.

SANSK. No. 10.

Size etc.: $16 \times 1\frac{1}{4}$ in., (1) + 61 leaves, generally 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Samaṣṭikānanamāhātmya*, or *Samaṣṭikāntāramāhātmya*, from the *Brahmāṇḍa-Purāṇa*, Uttarakhaṇḍa, Adhyāyas 1—17, incomplete.

It begins:—śivāya namaḥ | vande maheśvaran devam vighneśam śaṇmukhaṃ gurum gaṇeśūn nandimukhyānś ca śivabhaktān mahāmuniṇ | kadācin naimiśāraṇyamunayas saṁśitavratāḥ | satrayāgaṃ prakurvāṇāśśaivāgamaviśūradāḥ | dr̥ṣṭvā Sūtam[n] mahātmānaṃ papracchuḥ amitaujaśaḥ | śaṃbhoḥ kathāpāto netrā **** pajāyate | punar brūhi maheśasya kathāṃ pāpaprāṇāśiniṃ | satkathāśravaṇenaiva cittavairāgyam uttamam | divyajñānaṃ ca sumahat jāyate pāramaiśvaram | iti pr̥ṣṭas Sūtayogī karuṇārasaśevadhiḥ | Vyāsaṃ sarvajñaṃ atulaṃ ddhyātvā svāntasaroruhā | yūya(n) dhanyatamā loke maheśāśrayasatkathāṃ | śrotukāmāś ca sa(m)jātāḥ vakṣyāmi śruṇutādarāt | rahasyam asti nikhileśv āgameṣu ca sarvaśaḥ | śrīmatkampahareśānakṣetramāhātmyam uttamam | śruṇvatāṃ sarvapāpaghnaṃ bhuktimukti-phalapradam | sarvasaumyadam sadyaḥ caturvargaphalapradam | brahmaviṣṇumahe(n)drādyaiḥ sevitaṃ sarvasiddhaye | purāgastyena saṃproktaṃ r̥ṇāṃ bhāvitātmanāṃ | vakṣye purāṇaṃ puṇyam śrīmattribhuvanābhidaṃ | darśanāt sarvapāpaghnaṃ kṣetram kṣetreṣv anuttamaṃ | tathāpi tasya mahātmyaṃ brahmāṇḍe bahudhā śrutaṃ | tad adya vakṣye yuṣmākaṃ lokānāṃ ca hitāya ca | etc.

F. 3b:—iti brahmāṇḍapurāṇe brahmanāradasaṃvāde samaṣṭikānanamāhātmye uttarakhaṇḍe prathamoddhyāyaḥ ||

F. 8:—iti śrīmatbrahmāṇḍapurāṇe samaṣṭikāntāramāhātmye dvitīyoddhyāyaḥ ||

F. 30b:—iti śrībra° samaṣṭikānanamā° navamoddhyāyaḥ ||

F. 56:—iti bra° samaṣṭikāntāramā° ṣoḍaśoddhyāyaḥ ||

It breaks off (f. 61b) with the words:—laukikair vaidikaiś cāpi kṛtvā stotraśataiś śivaṃ | prār̥ttha(yā)m āsa deveśaṃ harṣagatga(da)yā girā | svāmin mannātha sarvajña śrīmatkampahareti ca | sarve lokāś ca gr̥hīyur nnāmadheyan tavā-(d)bhutaṃ | evaṃ saṃprār̥tthito devaḥ tathāstv iti tirodadhe | tirohite tadā deve rājā harṣasamanvītaḥ |

APPENDIX

BY

F. W. THOMAS.



191.

WHISH No. 44.

Size: $14\frac{3}{4} \times 1\frac{1}{2}$ in.; 66 leaves + 2 containing index and title in English + covers, 6—rarely 7—lines on a page.

Material: Palm leaves.

Date: Probably 17th cent.

Character: Grantha, legible and fairly correct.

The *Aitareya-Āraṇyaka* in close agreement with the text printed in Bibliotheca Indica. At the end of II. 2. 3 we have the error *tad vai Viśvāmitraṃ* for *tad vaiśvāmitraṃ*: at the beginning of II. 5. 4 and II. 6. 1 respectively the words *apakrāmantu garbhīṇyaḥ* and *yathāsthānan tu garbhīṇyaḥ* are omitted. A peculiarity of the MS. is that the colophons read *āraṇaḥ* for *āraṇyakāḥ*.

The label reads 'Rig-Vēdah; Āraṇyam. Vol. 4.', and inside Whish has written 'The Āraṇyam of the Rig-Vēdah' and opposite 'N. B. The 2nd Āraṇyakam is called the Bāhwṛicha-Brāhmanōpanishat; and the 3rd Āraṇyakam is called the Samhitōpanishat'.

192.

WHISH No. 47.

Size: $11\frac{3}{4} \times 2$ in.; 2 leaves (with 2 covers). 7—10 lines on a page.

Material: Palm leaves.

Date: Perhaps 19th cent.

Character: Square Grantha, clearly written.

The *Kaivalyopaniṣad*.

At the end the MS. reads *phalam* (not *padam*) *aśnute* with the best editions, and proceeds:—*ity āha bhagavān brahmā | om | bhadraṃ dadhātu | om | śāntiḥ triḥ | kaivalyopaniṣat samaptā | hariḥ om |*

Then a note in the handwriting of Whish: 'Here ends the Kaivalyopanishad C. M. Whish Calcutta 1825'.

On the front cover we also read outside (in Malayalam character) *Kaivalyopanishat* with a few other faint marks in the same character, and inside: 'These few sheets contain the Kaivalyōpanizat Grantham character. C. M. Whish Calcutta'.

193.

WHISH No. 167.

Size: $13\frac{3}{4} \times 1\frac{3}{4}$ in., 21 leaves + 2 blank + wooden covers, 8 lines on a page.

Material: Palm leaves.

Date: Probably 19th cent.

Character: Square Grantha.

The *Brahmasūtracandrikā*, a concise Commentary by an unnamed author on the *Vedāntasūtras*.

It begins:—

śrī-Lokānandanāthagurucarāṇāravindābhyā(m) namaḥ |
avighnam astu |

praṇamya paramātmānaṁ saccidānandavigrahaṁ | kurve-
ham atisaṁkṣepāt brahmasūtrasya candrikāṁ || athāto
brahmajajñāsā(*sic*) | atha nityānityavastuvivekaiḥ kāmūṣmika-
phalabhogavirāgaśamadamādisampan mumukṣātmakasādhā-
nacatuṣṭayasampatyānantaram |

It ends:—

iti vai prajāpatiḥ ddevān asṛtā asṛtaśramitamānuṣyāt iti
pitṛṇ trir apavitram iti grahān. The last sūtra cited is
I. III. 27 (20b, l. 4), but the commentary seems to touch
also on the subject of 28.

The name of the work and the words 'first part only'
are written faintly, in Whish's hand, on the outside. A slip
in Burmese reads 'Commentary on the nine parts of
Metaphysics'.

Whether the work is identical with any of the other
candrikās mentioned in several places by Aufrecht CC. s. v.
Brahmasūtra, it is impossible without fuller descriptions
of these to say.

194.

SANSK. No. 11.

Size: $12 \times 2\frac{1}{4}$ in.; 40 leaves + 2 blank + covers, 10 lines on a page.

Material: Palm leaves.

Date: Probably 19th cent.

Character: Square Grantha, clearly written.

The *Vāsudevamananaprakaraṇa* in 12 *varṇakas*, ending respectively foll. 4a, 5b, 7a, 11b, 18b, 25a, 29a, 32b, 33b, 36a, 38a, 40b, generally with namaskāra to Mmakṣi and Sundareśvara. At the end of the seventh we read also *śrī-Kṣemānandanāthaparamagurave namaḥ*, mentioning the author's guru.

According to Burnell, Tanjore, p. 92b the work is at least two hundred years old, as an ancient Tamil version is known. But the present MS. exhibits not the original, but a shorter compendium, the date of which is not known, probably identical with some of those cited by Aufrecht CC., p. 428b, s. v. Mananagrantha. Of this an edition in Telugu character was printed in 1884 at the Śāradānilaya press. With this edition the MS. agrees as far as the end of varṇaka 7, after which the former presents a much longer and widely differing text. The opening stanza, also, is different, the MS. reading:—

yovatirrycha ācāryyarūpeṇa yatinām mude | śrīman-
nārāyaṇam vande taṃ hariṃ karuṇānidhiṃ || mananākhyam
prakaraṇam vāsudevayatiśvaraiḥ | racitam vistareṇādya
saṃgrahēṇa prakāśyate || bālānām upakāraya mamāpi
jñānasiddhaye | tatra śrībālagopālakṛṣṇas sannihito bhavet ||

It ends:—

iti jñātvā tat-tvam-padādivākyajñānena parokṣajñānānu-
bhavenāparokṣasākṣātkāraṇ ca yonubhavati sa caṇḍālo vā
brāhmaṇo vāsmākaṃ gurur evety ācāryyavacanena vijñā-
tatatvopi vidiśāsanyāsino mahāsanyāsinaś ca variyān
paramahamso bhūtvā madahā(read dehā)vasāne paripūrṇa-
brahmasvarūpo bhavati |

iti manane dvādaśavarṇakam samāptam | śrīmīnākṣisun-
dareśvarābhyān namaḥ | śrīgurucaraṇāravindābhyān namaḥ |

The divergence of the MS. and the edition in the last five varṇakas, combined with the peculiarity in the seventh colophon of the MS., suggests that either the edition supplies the full text and not the samgraha or we have two different, possibly independent, summaries.

On the outside in European hand 'Mananaprakaraṇam'.

195.

WHISH NO. 187A.

Size: $17\frac{1}{4} \times 1\frac{1}{4}$ in.; 19 leaves, generally 8—9 lines on a page. The cover and label are shared with No. 203, *q. v.*

Material: Palm leaves.

Date: Probably 18th rather than 17th cent.

Character: Grantha.

Injuries: The ends of the first 2 and the last 3 leaves somewhat broken away.

The *Virāṭa-Parvan* of the *Mahābhārata* as far as XII. 7.

Adhyāya I ends on f. 2b, II on f. 3b, III on f. 5b, IV on f. 7a, V on f. 9b, VI on f. 10b, VII on f. 12b, VIII on f. 15b, IX on f. 17a, X on f. 18a, XI on f. 19a. —The text agrees in general with the Grantha edition published at Śarabhojirājapura (Tanjore), but presents not a few small divergencies, such as the omission of III 51—2, IV 8. 33., and the addition of two ślokas after IV. 21 and a halfśloka after 55a. To the commencement we find prefixed the verses:—

※※ baradharaṃ viṣṇuṃ śaśivaraṇaṃ caturbhujaṃ | pra-
sannaavadanaṃ dhyāyet sarvaviṣṇunopāśāntaye || Vyāsaṃ
Vasiṣṭhanaptāraṃ Śakteḥ pauṭraṃ akalmaṣaṃ parā ※※※※
ṃ vande Śukatātaṃ taponidhiṃ || Vyāsāya viṣṇurūpāya
Vyāsarūpāya viṣṇave | namo vai brahmanidhaye Vasiṣṭhāya
namo namaḥ ||

196.

SANSK. NO. 12.

Size: $16\frac{1}{2} - 17 \times 1 - 1\frac{1}{2}$ in.; 14 + 14 + 14 leaves, from 5 to 8 lines on a page.

Material: Palm leaves.

Date: Early 18th cent.

Character: Grantha.

(1)

The *Kumārarudrasaṃvāda* of the *Tīrthamāhātmya* in the *Uttarakhaṇḍa* of the *Skanda-Purāṇa*.

It begins:—

ṛṣayaḥ | Sūta Sūta mahāprājña purāṇārtthaviśārada |
śrutāni sarvatīrtthāni puṇyāni subahūni ca || teṣu madhye
mahatīrttham śeṣakūpe sthitam śrutam | tad vadasva
mahābhāga śrotum icchāmahe vayam ||

Sūtaḥ | purā khalu mahārāṇye nānāpakṣivīrājite | vyā-
ghrapañcāsyasampūrṇe candanadrumaśobhite || kastūri-
mṛgasammardde devagandharvasevite | auśadhādrau sam-
āgatya viśrāntam mādhavena ca ||

It ends:—

sarvam mayā śrutam proktam rahasyam idam uttamam ||
nāvaiṣṇavāya dātavyam nābhaktāya kadācana | sarveṣāṃ
na tu vaktavyam idam paramaśobhanam ||

iti skānde purāṇe uttarakhaṇḍe tīrthamāhātmye ku-
mārarudrasaṃvāde trayodaśodhyāyaḥ | śrimate vedānta-
gurave namaḥ |

Summary of the *adhyāyas*:—

X (ends 2b): Origin of the Śeṣatīrtha on the Auśadha hill,
where was the Khagendra or Garuḍa river.

XI (ends 9a): Story of a combat between the devas and
asuras, headed respectively by Viṣṇu and Śiva. At
the end Śiva asks permission to occupy the Pāṭala Vana
near the Śeṣatīrtha.

XII (ends 11b): Story of Bhṛgu and Hemābjānāyaki.
The Bhūtīrtha (11a, l. 1): Ahīndrapura (11b, l. 2).

XIII (ends 14b): Story of Vṛtra (Vṛka 12a, l. 2) and Indra.
The Lakṣmītīrtha (13b, l. 4).

(2)

The *Ahīndrapuramāhātmya* in the *Brahmanāradasaṃvāda*
of the *Brahmaṇḍa-Purāṇa*.

It begins:—

kadācit pitaram prāha brahmāṇam Nārado munih |
brūhi praṇamya deveśa harer vaibhavam uttamam ||
brahmā |

śṛṇu Nārada vakṣyāmi harer mähātmyam uttamam |
arccāvatāravibhavam paramam pāpanāśanam || atha tai (*sic*)
munayas sarve Sanakādyās surarṣayaḥ | kadācil lokanā-
thasya darśanārtham samāgatāḥ || gagane jagmur ālokyā
kṣīrābḍhim ṛṣisevitam |

It ends:—

śrutvā tu brahmaṇo vākyam Nārado ṛṣisattamaḥ | ahī-
ndranagaram prāpya devanātham (*bis*) nanūma ca || iti śrī-
brahmāṇḍapurāṇe brahmanāradasaṁvāde ahīndrapura-
mähātmye pañcamoddyāyaḥ |

Summary of the *adhyāyas*:—

I (ends 3a): The Virajātīrtha is conveyed by Garuḍa and Śeṣa to Ahīndrapura, which is thus located (1b, ll. 1—2):—

śaḍyojanapramāṇena kumbhaghoraṣya cottare | kañ-
cyās (*sic*) tu dakṣiṇe bhāge samudrasya ca paścime || ar-
ddhajojanamātrena hy ahīndrapurasañjñake | āgneya-
bhāge Śeṣādrer Mārkaṇḍeṣya tapasyati ||

II (ends 7a): Viṣṇu directs the tīrtha brought by Ananta (Śeṣa) to be called Śeṣatīrtha and that brought by Garuḍa to be the Garuḍa river (Suparṇatāṭinī 7a, l. 5). Brahman establishes a festival, and begs Viṣṇu to abide on the spot with Ramā (entitled Hemābjanāyaki). Brahman himself occupies the Brahmatīrtha in the āgneyadigbhāga, the Ṛṣis Pāṭali (Pātalesvara 7a, l. 5) on the Auśadhapaṭṭavata in the pūrvottaradigantara, Hanuman a part of the Sañjivanauşadhagiri in the pūrvabhāga, Śaṅkara a līṅga under a Pāṭali tree at Pāṭali, Prahlāda the Bhṛgutīrtha in the north at a kṣetra called Kṛṣṇāranya.

III (ends 10a): At the request of Prahlāda Viṣṇu consents to abide, *arccāvatāram āśṛtya*, facing the west at Kṛṣṇāranya. Praise of the aranya and of the Auśadhācala standing on the river's (Suparṇa's) bank.

IV (ends 12b): Śiva is implored by the gods to destroy Tripura and performs tapas.

V (ends 14b): Śiva, after destroying the demons, goes to the eastern ocean, on the shore of which Viṣṇu esta-

blishes him, and there arises a city devoted to the two gods, viz. Ahīndrapura.

(3)

The *Ahīndrapuramāhātmya* of the *Jñānakāṇḍa* of the *Bṛhannārādīya-Mahā-Purāṇa*.

It begins:—

purābhūn naimiśāranye satraṃ hi bahuvārṣikam | sametā
ṛṣayo yatra kuśalās Śaunakādayaḥ || labdhāvākāśās taṃ
Sūtam apr̥cchan harivaibhavam | ṛṣayaḥ | kīrttitan ta(t)
tvayā brahman hareś cāritram uttamam || śrutvādyāpi na
tr̥ptir no jāyate matravabhava (read mativaibhava) |

Sūtaḥ | kin tais tapobhir uruvikramabhaktihīnaiḥ || pu-
nyair athālpaphalasantatidair anantaiḥ | dānair jaganmaya-
padāmbujayugmasaktacintāvatūṃ hṛdayatoṣaṇaviprahīnaiḥ ||
aho tapaḥphalam kiñcit bahujaṇmabhir ārjitam | yad ya-
jñeśapadāmbhojayugacintāprasūtikṛt || — — — — —
— — — — — (3 verses).

ṛṣayaḥ | divyābhivyaktideśanām kīrttanāvasare purā |
ahindranagaran nāma deveśacaritāśrayam || &c.

It ends:—

śrutvaitas (read °tac) caritan tasya Sūtād devapater
dvijāḥ | harṣāśrupūrṇanayanāḥ kṛtārthā iti menire || pra-
śaśaṃsuś ca taṃ vipraṃ nemiśāranyavāsinaṃ | yajñāśālām
punar jagmuḥ kriyām uddiśya yājñikīm || iti śrī-brhannārādī-
yamahāpurāṇe jñānakāṇḍe ahindrapuramāhātmye catuśca-
tvāriṃśoddhyāyaḥ.

Summary of the *adhyāyas*:—

XL (ends 3b): Brahman visits the world at a place called the Sugandha Vana (2a, l. 5) by the eastern ocean, where was a hill called Auśadha producing a mahauśadha called Saṃjivana (2a, l. 6). Then appears Viṣṇu, whom Brahman lands.

XLI (ends 7a): Brahman obtains from Viṣṇu the boon that a tīrtha like the Virajātīrtha and bearing his name may be established by the mountain (Brahmācala 4b, l. 5), that Viṣṇu may always be present there, and

the auṣadha be named after him (4a, l. 1). The tirtha is to be the Brahmatīrtha.

XLII (ends 9a): Viṣṇu helps the gods against the asuras.

When he is tired after battle, Śeṣa makes him a pool and Garuḍa produces a river (prāgvāhinīm nadim).

Viṣṇu promises to be ever accessible there.

XLIII (ends 11b): Story of Mārkaṇḍeya and the lotus-born maid Taraṅgānandinī.

XLIV (ends 14b): Continuation of the story of Mārkaṇḍeya. Śeṣa founds Ahīndranagara.

197.

SANSK. No. 13.

Size: $15\frac{1}{2} \times 1\frac{1}{3}$ in.; 168 (167 + 65 bis) leaves + covers between wooden boards, 7 (foll. 1—117), later 8 lines on a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha, small clear writing.

(1)

The *Campakāraṇyamāhātmya* of the *Sivapārvatīsaṃvāda* of the *Kṣetravaibhavaḥkhaṇḍa* of the *Bhaviṣyottara-Purāṇa*. Ff. 1—117.

It begins:—

kallyānyai namaḥ* | hariḥ | om |
 purā hi kailāsagiriṇḍramaddhye
 surāsuraḍyailḥ abhivandite pare |
 vicitravaidūryyamukhailḥ suratnakailḥ
 suvarṇamuktāśrajadāmaśobhite ||
 sanmaṇḍape devavarailḥ samanvite[h]
 samstūyamāne munidevanāyakailḥ |
 aṣṭādaśailḥ vādyavarailḥ abhiṣṭute
 raṃgāmukhailḥ narttanaśobhite mudā ||
 nandīśaṇḍīśamukhailḥ supārṣṣadailḥ
 samsevite cchatravitānaśobhite |
 suratnapīṭhāśritaśaṃkarāṃke
 sthitā g(ir)īśendrasutā mṛḍānī ||

sarvajñā svapatim vikṣyā smayamānamukhāmbujā ।
 brahmādin ājñāpaituṃ svapateḥ vaibhavaṃ paraṃ ॥
 samartthya vismayam vaktuṃ gaṃgādharakathāmr̥taṃ ।
 śhivaṇa prakāṭikartuṃ viśeṣeṇa sabhātale ॥
 praṇamya śaṃkaraṃ devī devānāṃ ca samalīkṣitaḥ ।
 papraccha bhaktibhāvena śaṃkaraṃ nīlalohitaṃ ॥
 — — — — — (3½ śloka)

tvayoktāni purāṇyaddhā śaivakṣetrāṇi bhūtale ॥
 bhaktimuktupradāny eva darśanāt namanād api ।
 saptasāhasrasaṃkhyāni catuḥśatayutāni ca ॥
 tatra pituḥ viśeṣeṇa sthānāni tava bhūtale ।
 dvātriṃśatsaptaśatakasamkhyākāni mama prabho ॥
 tatrāpi śatasamkhyākasthānāny uktāni me vibho ।
 tatrāpy atyantadayitam dvātriṃśatsthānam uttamaṃ ॥
 teṣu puṇyatamaṃ śreṣṭhaṃ pumartthānām nidarśakaṃ ।
 kṣetram ekaṃ samastaghakṛtanam śubhadan nṛṇām ॥
 kalau kaluṣayuktānām sadyaḥ siddhikaram śubham ।
 sākṣātkailāśasadr̥ṣaṃ Campakāraṇyasamjñitaṃ ॥

It ends:—

itiritās te munayotibhaktyā
 saṃpūjayāmāsur adinasatvāḥ ।
 supuṇyade naimiśakānane śubhe
 sūtaṃ suvastrābhāraṇaiś ca godhanaiḥ ॥

iti śrīmat-bhaviṣyottara-puraṇe (*śic*) kṣetravaibhava-khaṇḍe
 campakāraṇyamāhātmye śivapārvatīsaṃvāde kannyātīrttha-
 dharmmarājatīrttha-indratīrtthamahimānuvarṇanaṃ nāma
 catuḥcatvāriṃśodhyāyah ।

śrīyai namaḥ । śubham astu । karakṛtaṃ aparādham
 kṣantum arhanti santaḥ । śrīmatgīrikucāmbāyai namaḥ ।
 hariḥ । om bhaviṣyatterapurāṇaṃ (*śic*) saṃpūrṇaṃ । śrīpār-
 vatyai namaḥ । aviḥnam astu । śūkṣiṇeśāya namaḥ ।
 śrīmattīrtripurasundaryai namaḥ ।

The titles of the *adhyāyas* are as follows:—

- I (ends 4a) Anukramanīkā.
- II (6b) Śūlatīrtthanirmāṇa ṛṣiṇām sārūpyadāna.
- III (8a) Nandīśvara-pūjananandikeśvarakṛtamahotsava.
- IV (10b) Vināyaka-pūjākaraṇa.

- V (13a) Durgātapaścaryayā śivapratyakṣavarapradāna-
saṃkalpakaraṇa.
- VI (15b) Girikanyāvaralābha pūrvatyā rūpadvayanirū-
paṇa arddhanārīśvarāvīrbhāvamūlalingabhūtanāgeśvara-
vaibhavanirūpaṇa.
- VII (18a) Devibhyāṃ kṛta ādarśotsavanirūpaṇa.
- VIII (20b) Indrāgamana indrasya devyopatiṣṭhacandano-
tsavavidhānanirūpaṇa.
- IX (23a) Indrasya devyā proktacandanotsavanirūpaṇa
antarā itihāsanirūpaṇe śivadūtaiḥ yamadūtān prati
śivabhaktisvarūpanirūpaṇārambhāṇa.
- X (25b) Śricandanotsavanirūpaṇe śrīmatgirikucāmbāyā
surarājaṃ prati prokta itihāse śrīśaile jaladīpaḥprada-
viprasya śivapādāravindaḥ prapti Candrasenarājñā nara-
kānubhāvānantaraṃ campakāraṇye dvijātve durgan-
dhāṃgatvaprapṛtimahimānuvarṇana.
- XI (29a) Devyopatiṣṭhamārgaṇa indreṇa kṛtacandana ut-
savavidhānanirūpaṇa.
- XII (32a) Gautamapūjānimittakagautamāśramam prati
indrāgamana Ahallyāsaṃgavidhānanirūpaṇa.
- XIII (35a) Gautamena indrasya svabhāryāyāḥ śāpānu-
grahadāna badarivane Gautamasya Vyāsopadeśanirū-
paṇa.
- XIV (37a) Ahallyāśāpavimocana Gautamona nāgeśvara-
pūjāmahimānuvarṇana.
- XV (40a) Rūpārṇarājyasya svepne śatruvijayakhaṭga-
prāptibhūtanalapūjānirūpaṇa.
- XVI (42b) Gāgeśvara (*sic*) pūjāvaibhavana Nalasya naṣṭa-
rājyaśrīya prāpti.
- XVII (45b) Nalapūjā Nalakṛtavaiśākhotsavavidhānanirū-
paṇa.
- XVIII (48b) Pāṇḍavapūjāvidhāna nāganāthaprasādena
Pāṇḍavānām svarājyapṛpti.
- XIX (52a) Nāgeśvarasya Pāṇḍavapūjāmahimānuvarṇ(au)a.
- XX (55b) Brāhmagamana brahmaṇaḥ pūjā brahmaṇā
kṛtakārttikotsavanirūpaṇa.
- XXI (58a) Masyagandhisamgamena bhrāntiyuktaparāśa-

- rasya naimiśūraṇyagamana tatrayaṣṇiṁ prati svapā-
pānuvarṇanaṁ śrutvā te tasya niṣkṛter ālocanakarṇa.
XXII (60 b) Parāśarapūjāmahimānuvarṇana.
XXIII (63b) Nāgeśvararutyasya (*sic*) nāgāgamanopotghāta-
saṁgatya aputradvijakathāyāṁ dāmpatyohi vyasanapari-
hāraka-Mārkaṇḍeyāgamana.
XXIV (66b) Dvijaputranimittakataksakaśaṁkarasaṁvāda.
XXV (69a) Takṣakasya vipraśūpāgamana.
XXVI (71b) Takṣakasya Kāśyapenoktaśivakṣetranirūpaṇa.
XXVII (74b) Takṣakasya Kāśyapoktastaladvayamahi-
mānuvarṇana bhagīrathapūjānirūpaṇa.
XXVIII (77 a) Takṣakasya Kāśyapoktaśaivakṣetrasthāna-
catuḥṣṭayamahimānuvarṇana.
XXIX (79 b) Takṣakasya cāmpakāranyaṁ prati punarā-
gamana.
XXX (81 b) Nāgeśvarasya nāgādhipatyaprapṛtyarttham
Nāgeśvarasya anekaratnapūjākaraṇānantaraṁ Takṣa-
kasya nāgādhipatyaprapṛti.
XXXI (84a) Nāgendrapūjāmahimānuvarṇana nāendra-
pūjavalīkapūjāmahimānuvarṇana.
XXXII (87a) Cāmpakāranyaṁ prati sūryyāgamanasā-
dhanibhūtacchāyasūryyakopakaraṇānuvarṇana.
XXXIII (89 b) Sūryyamayakopaprasādavarṇānānirūpaṇa.
XXXIV (91b) Sāvarādhipasya svarṇapāṇiḥprapṛti.
XXXV (94a) Vasiṣṭhapūjānimittakaviśvāmitrajasu(n)da-
nimittakakalmāṣapādarājña vacana.
XXXVI (97a) Sūdarūparākṣasavadha Vasiṣṭhena Kal-
māṣapādarājñāḥ śūpapradānanirūpaṇa.
XXXVII (100b) Brahmopadiṣṭamārgena cāmpakāranyaṁ
prati Vasiṣṭhāgamanodyamanirūpaṇa.
XXXVIII (102b) Vasiṣṭhapūjānirūpaṇa.
XXXIX (104 b) Śivadharmaphalanirūpaṇa.
XL (107a) Śivadharmapuṇyanirūpaṇa.
XLI (109b) Sūryyatīrtthamahimānuvar[ṇ]ana.
XLII (112 a) Sūryyatīrtthamahimānuvarṇana.
XLIII (114a) Sūryyapuṣkariṇīvaibhavanirūpaṇa.
XLIV (117b) Kāṇyātīrttha - dharmarājatīrttha - indra-
tīrtthamahimānuvarṇana.

The site is thus described (2a):—

kāveryyā dakṣiṇe tire harinadyās taṭottare |
 śrīmat-Maddhyārjunapateḥ nairṛtye puṇyadāyake ||
 Karkaṭeśasya samsthānāt dakṣiṇe krośamātrake |
 kannyātīrtthasya pūrve tu krośamātre supuṇyadam ||
 kiñcitvāyavyabhāge tu Manojñeśasya vaiḥ prabho |
 campakāraṇyasamjñam tu mahāpātakanāsanam ||

(2)

The *Campakāraṇyamāhātmya* of the *Aṃbarīṣanāradasam-
 vāda* of the *Kṣetravaibhava-khaṇḍa* of the *Skanda-Purāṇa*.
 Ff. 118—135.

It begins:—

bhūyaḥ praṇamya caturānanajātam agryam
 muniśvaram śa(m)karatatvakovidam |
 trilokasañcārīṇam avyayam sadā
 papraccha rājā śivasatkathāmṛtam ||
 Aṃbarīṣaḥ |
 bhagavan yoginām śreṣṭhā kṣetratīrtthavicakṣaṇā |
 nadīnadaviśeṣajñā mantrayantravidām varā ||
 tvayoktāni mahābhāgā śaivakṣetravarāṇi ca |
 teṣu sthānatrayam puṇyam bhūmau kailāśasammitam ||
 vedāraṇyam śvetavanam campakāraṇyam eva ca |
 teṣu śreṣṭhatamam proktam campakāraṇyam uttamam ||
 ity uktam yat tvayā pūrvam saṃgrahena muniśvarā |
 tad vadasva ca kā(r)tsnyena mamānugrahakāmyayā ||

It ends:—

yaḥ śraddhayā paṭhati pāvanapāvanāṁ ca
 śrutvāpi tat darśanam ācared yaḥ |
 samastapāpaiḥ sa vimucya tatksaṇāt
 samastasaṃmangalam āpnuyān nrpa ||
 iti skānde mahāpur[ur]āṇe kṣetravaibhava-khaṇḍe campa-
 kāraṇyamāhātmye Aṃbarīṣanāradasamvāde sūryyatīrttha-
 mahimānuvarṇanam nāmā pañcāśītitamoddhyaḥ |
 śrīyai namaḥ | śrīmatgirikucāmbāsametanaḡanāthāya
 maṃgalaṃ |
 śrīmat-girikucāmbām tām girikannyām tathaiva ca ||

nāganātheśvaram vande praṇamāmi punaḥ punaḥ ||
 sumeruśṛṅgamaddhyasthām sūkṣmarūpām sukhapradām ||
 nāganātha[h]priyām bhavyā namāmi girikanṇyakām ||
 karakṛtam aparādham kṣantum arhanti santah ||
 hariḥ || om śrīgurubhyo namaḥ || śubham astu || saṃpūr-
 ṇam || hariḥ || om ||

The *adhyāyas* end as follows:—

LXXX122a, LXXXII125b, LXXXIII128b, LXXXIV
 (indreṇa kṛtamṛgasārotsavavidhinirūpaṇa) 131a, LXXXV
 (sūryyatīrtthamahimānūvarṇana) 135b.

(3)

The *Nāganāthamahātmya* of the *Tīrthakhaṇḍa* of the
Upaṛibhāga of the *Brahmāṇḍa-Purāṇa* (fol. 136—154a)
 in *adhyāyas* numbered LI—LVII ending as follows:—

LI 138a, LII 139b, LIII 142a, LIV (Piśācamocana)
 145b, LV (Tīrthavaibhavanirūpaṇa) 149a, LVI 152b,
 LVII (Pārvatyā tapaścaraṇa) 154a.

It begins:—

om || Sūtaṃ prati ṛṣayaḥ ||
 Sūta Sūta mahāprājñā sarvaśāstraviśārada (sic) ||
 brūhi naḥ śradd(adh)ānānām paramārthaikasādhanaṃ ||
 sarvapāpaprāśaṇaṃ sarvopadravanāśanaṃ ||
 sarvasaṃpatpradaṃ nṛṇām sarvarogavināśanaṃ ||
 āyuskarṇaṃ balakaraṃ prajāvṛddhikaraṃ nṛṇām ||
 rājñām jayakaraṃ yuddhe parasenāpravāśanaṃ ||
 saṃkṣepam aśrutaṃ pūrvam naimiṣeye tapovane ||
 idāniṃ śrotukāmānāni munīnām bhāvitātmanām ||
 sūryyapuṣkariṇi nāma tīrtthaṃ paramapāvanaṃ ||
 yatra devī jagatdhātrī tapas tepe suduṣkaraṃ ||
 tapobalayutā nityam tatra vāsam akārayat ||
 sūryyanāmākhyapadminyām taṭe ye nivasanti ca ||
 ye ye kṛtārthitāṃ yātāḥ tān atra vasato mune vada no
 mune ||

It ends:—

etat salaṃ (read satām?) paramapāvanaṃ advitiyaṃ pu-
 nyamunindrair adhivāsitaṃ ca ||

paśyanti ye brahmapuriśam ādyam dhanyā bhavanti
manujāḥ khalu bhāgyavantaḥ ॥

iti śrī-brahmāṇḍapurāṇe uparibhāge nāganāthamāhātmye pūrvatyā(s) tapaścaraṇaṇāma saptapañcāsodhyāyaḥ | śriyai namaḥ | iti brahmāṇḍapurāṇe nāganāthamāhātmyam samāptaḥ | sampūrṇam | hariḥ | om | śubham astu | śriyai namaḥ |

(4)

The *Campakāraṇyamāhātmya* of the *Ekādaśarudrasaṃhitā* of the *Śiva-Purāṇa*. Ff. 154a—167b.

In spite of the difference of title this work is a continuation of the preceding as regards the numbering of the *adhyāyas*, which end as follows:—

LVIII 156a, LIX (Sūryatīrthavaibhava) 159a, LX 160b, LXI 162a, LXII (Candravarmacarita) 164b, LXIII 166b, LXIV 167b.

The work begins:—

Śaunakovāca (*sic*) |

Sūta paurāṇika[h] śreṣṭha sarvalokaprapūjitā (read °ta) |
campakāraṇyamāhātmyam bhavatā kathitaṃ purā ॥

idānīm sūryyakuṇḍasya māhātmyam saṃgrahāt śrutaṃ |
tasya tīrthasya māhātmyam saṃgrahāt ॥

vistarāt śrotum adyaiva vāñchā me varttate nūnam |

* * * * * kṛpā yady asti ced vadā ॥

It ends:—

vṛjinavilayahetum yaḥ śruṇōtiha nityam |

sa bhavati paripūrṇaḥ sarvakāmaih mṛḍasya

padam akhilaśūredyam yogivaryyābhigamyam ॥

iti śaivapurāṇe ekādaśarudrasaṃhitāyām campakāraṇyamāhātmye catuṣṣaṣṭitamodhyāyaḥ | śriyai namaḥ | campakāraṇyamāhātmyam sampūrṇam | hariḥ om | śrīmatgirīkūcāmbāsameta nāganāthamaṅgaḥ | hariḥ | om | karakṛtam &c. | śrīgurubhyo namaḥ | gobrahmaṇebhyaḥ śubham bhavatu | hariḥ om |

On the front cover of this MS. we read (inside) ‘Tirunākeśvara’ (Tamil for Śrīnāgeśvara) and (outside), ‘Tepiska’

‘Tirunākeśvara’ ‘Purāṇam’ (167) and the number 10 in Telugu and European figures, and a sign probably indicating the same number appears on all the leaves.

198.

SANSK. No. 14.

Size: $15\frac{1}{2} \times 1\frac{1}{4}$ in.; 172 leaves (169—170 blank) and wooden covers, 6 lines on a page.

Material: Palm leaves.

Date: 18th cent.

Character: Telugu, fairly well written, but often difficult to read and showing many corrections. The leaves are numbered as far as 130, though even here with troublesome erasures and corrections. As far as fol. 56 the writing is in three columns: at that point commences a rather larger hand, traversing the full width of the leaves.

The *Madhyamabhāga* of the *Hemakūṭakhaṇḍa* of the *Bhāradvājaśaṅkhitā* of the *Ādimahā-Purāṇa*.

For another MS. of this work see Ind. Off. No. 3698, pp. 1387b sqq., with which the text seems to agree closely. Thus in the opening verses śl. 4 reads *śṛṇvaṃtu*, and after *sudhānīṣyaṃ* śl. 5 we have a mark showing that there has been a correction. The colophons also are generally in nearly literal agreement, and their disagreements (e. g. in XXXI) sometimes point in the same direction.

There are, however, considerable divergences. The *Hariścandropākhyāna* is inserted at a different point in the two MSS., while each offers certain chapters not found in the other, according to the following scheme:—

As. Soc. MS.		Ind. Off. MS.
adhy. 1—18	=	adhy. 1—18
19—35	=	36—52
40—47	=	20—27
36—39	=	?
?	=	28—35.

The present MS., however, breaks off in the middle of adhy. 47.

The existence of this MS. confirms Dr. Eggeling's suggestion of a Telugu source for the Ind. Off. Nāgarī copy, and his conjecture of *hṛdayastheyān* (for °*steyān*) in *adhy.* 9. 22 is also confirmed.

The following statement gives the numbers of the pages on which the *adhyāyas* end and the names of those not given in Dr. Eggeling's list:—

I 3b, II 6b, III 9a, IV 12a, V 17a, VI 19a, VII 20b, VIII 22b, IX 25a, X 26b, XI 28b, XII 29b, XIII 33a, XIV 34a, XV 36b, XVI 38a, XVII 40a, XVIII 42a, XIX 44a, XX 47a, XXI 53b, XXII 57b, XXIII 61b, XXIV 66a, XXV 70a, XXVI 75a, XXVII 80a, XXVIII 86b, XXIX 91b, XXX 96a, XXXI 102a, XXXII 107a, XXXIII 112b, XXXIV 115a, XXXV 118a, XXXVI (*Kapilāśramādivyāghraputa*(sic)*tīrthaparyantatīrthāni kathanam*) 123b, XXXVII (*Devaghātamaṃrara* (sic) *kathana*) 127a, XXXVIII (*Surasāsaṃgamajālapādatīrthakathana*) 130a, XXXIX (*Manmukhatīrthotpatīkathana* (sic) 134a, XL 139b, XLI 143a, XLII 149b, XLIII 154b, XLIV 159b, XLV 162a, XLVI 167b, XLVII (imperfect) 168b.

The names of the chapters in the Hariścandropākhyāna are

- XIX *Vasiṣṭ*(sic)*aviścāmitrasaṃvāda*.
- XX *Mṛgayā*.
- XXI *Vaśiṣṭhadharmopadeśa*.
- XXII *Māyāvarūhaprabhūva*.
- XXIII *Hariścandraśaṣṭadarsānaroṣāvīrabhūva*.
- XXIV *Caṇḍālukanyakādarśana*.
- XXV *Kāśikena rājāpraharaṇa*.
- XXVI *Rājānnirgamana*.
- XXVII *Māyāvahnīśṛṣṭi*.
- XXVIII *Hariścandraṇa Caṇḍravatīvikraya*.
- XXIX *Vīrabūhudarśana*.
- XXX *Hariścandraṇa śmaśāneḥṣaṇa*.
- XXXI *Caṇḍravatīyā viśadaṣṭulohitāśvasaṃdarśana*.

XXXII *Harīścāndreṇa Cāṇdravatīvadhā.*

XXXIII *Harīścāṇḍravavaraprasādana.*

The concluding lines of the MS. read thus:—*tataḥ paraṁ tanubhṛta siddho brahṁmanirbharah | mahato mālyavacchṛṅgās te patamty ūḍhaśikarah. mu* (= 20—21 of the Ind. Off. MS. adhy. XXVII).

For *Ṣaṇmukha* (see Ind. Off. adhy. 9) this MS. seems always to read *Manmukha*, which is perhaps due to the likeness of the akṣaras *ma* and *sa* in the Telugu character.

On the last two leaves we read ‘śrī Virūpākṣa śrī’ (*bis*) ‘śrī Rāmāya namaḥ’ ‘śrī (3) śakadāḍaya namaḥ’ and a few other scrawls. At the commencement of adhy. XXXIX, after a blank half leaf, there is a fresh beginning with the words ‘śrī Virūpākṣāya namaḥ’.

199.

SANSK. No. 15.

Size: $17\frac{3}{4} \times 2$ in.; 10 leaves, 9 lines to a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha, not inked over.

The *Kadambapurīmāhātmya* of the *Brahmanūradasaṁvāda* of the *Pūrvakhaṇḍa* of the *Brahmāṇḍa-Purāṇa*.

It begins:—

śuklāmbaradharaṁ viṣṇuṁ śaśivaraṇaṁ caturbhujam |
prasannavadanaṁ dhyāyet sarvavighnopaśāntaye ||
naimiṣe puṇyanilaye ṛṣayaḥ satraṁ āsate |

Asito — — — — —

ete cānye ca bahavo naimiṣaraṇyavāsinaḥ ||
jāmitāṇḍoṣāśāntyartthaṁ satkathāśravaṇotsukāḥ |
Sūtaṁ pauraṇikam śreṣṭhaṁ idaṁ vacanam abravīt ||
ṛṣayaḥ |

Sūta vidvān (read °dvan) mahāprājña[s] sarvaśāstraviśārada
tvatta śrūtāny anekāni kṣetrāṇi vividhāni ca ||
nadyaś ca vividhās sarvā tīrtthāni ca vanāni ca |
idāniṁ śrotum icchamo nīpakṣetrasya vaibhavam ||

It ends:—

idaṃ purāṇaṃ jagatāṃ yaśaskaraṃ
suraiś ca sendrair api nityacintitaṃ ।
āyusyaṃ ārogyakaraṃ yaśasyaṃ
sadā sujalpaṃ paramātmayogibhiḥ ॥
iti brahmāṇḍapurāṇe brahmanāradasaṃvāde śrī-kadamba-
purimāhātmye śaṣṭhoddhyāyaḥ । hariḥ om । śubhaṃ astu ।
śrimate śrinivāsamahādeśikāya namaḥ ।

Summary of the *adhyāyas*:

I (ends 2 a): Kāverī, being adjudged inferior in her rivalry with Gaṅgā, performs tapas in Sutala. Brahman appearing informs her that superiority to Gaṅgā can be obtained from Viṣṇu alone. Nārada directs her to the Nīpakṣetra.

II (ends 2 b, °*puruṣottamamāhātmye dvitīyoddhyāyaḥ*): Description of the Kṣetra:—

śrīraṃgasya vimānasya kiṃcid iśānya uttare ।
śamīvanamahākṣetrapūrve vai krośamātrake ॥
śrī-kadambavanam nāma prasiddham lavanatraye ।
pūrvvaṃ Daśaratho rājā yāgam ārabhya satkṛtaḥ ॥
kāveryyā uttare tire colabhūmau tu suvrate ।
śrī-kadambapurīkṣetraṃ munināṃ sthānam uttamaṃ ॥ &c.

The Kadambavana is *aṣṭāvīṃśatināmaka*. There dwells Puruṣottama and in front of him an arrow's reach is the tīrtha called after Prahlāda and also the Nīpakṣetra, where dwells Mārkaṇḍeya.

III (ends 4 a, °*puravaiḥbhavakathanam tejasūdhikyaprāpti-katha(na)m nāma*): Long stotra by Kāverī, to whom Viṣṇu promises a boon. K. asks for superiority to Gaṅgā in tejas, that V. should dwell near her, and that all creatures living in the neighbourhood may be sure of mokṣa. V. creates a temple on the spot.

4 a, l. 7: — tadāprabhṛti tatkṣetraṃ ādimāpuram ity abhūt.

IV (ends 6 a, °*satkīrttivarddhanasūrūpyaprāpti*):

Mārkaṇḍeya at the advice of Brahman visits Kadambapura by the Kadambasaras (= Nīpapuṣkarīṇi). At

his advice a Cola king Satkīrttivardhana by worshipping Viṣṇu obtains a son. He afterwards builds a temple and gains mokṣa.

V (ends 7 b): The Nīpaṣkarīṇīrtha and the Brahmatīrtha.

VI (ends 10 a): The Prahlādatīrtha and the Nīpatīrtha.

The Ādimāpura of 4a, l. 7 is again mentioned 8b, l. 2:—
krte yuge nīpakṣetram tretāyām ādimāpuraṃ.

On the outside of the last leaf in European hand 'Kadambapuri Māhātmya of the Brahmāṇḍa Purāṇa'.

200.

SANSK. No. 16.

Size: $16\frac{1}{2} \times 1\frac{1}{2}$ in., 22 leaves + 2 blank covers between boards, 6 lines to a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Grantha, clear and well written.

The same work as the preceding, from which it is copied, as is proved by its displaying the same numerous small gaps, and in one or two slight points (e. g. 6a, l. 4 = 3a, l. 2, 9a, l. 6 = 4a, l. 8) making corrections. In this MS. the chapters end foll. 3a, 5b, 9b, 13b, 16b, 22a.

On the outside of the last leaf in European hand 'D Kadambapuri Māhātmya', and of the first a statement of the contents in Tamil, and the numbers 22.

201.

SANSK. No. 17.

Size: $14\frac{3}{4} \times 1\frac{1}{4}$ in., 35 leaves + 1 blank + covers, 6 lines (nearly always) on a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Grantha, fairly correct.

The *Kapisthala-māhātmya* of the *Brahmanāradasaṃvāda* of the *Kṣetragolakavistūra* of the *Uttarabhāga* of the *Brahmāṇḍa-Purāṇa*.

It begins:—

śuklāmbaradharaṃ viṣṇuṃ śaśivarnaṃ caturbhujaṃ ।
 prasannavadanan dhyāyet sarvaviḡhnopaśāntaye ॥
 śrī-Nāradaḥ ।
 pitāmaha namas testu prasīda karuṇānidhe ।
 sarvajña sarvalokeśa sarvakṣetrajña mantravit ॥
 vimānatarasārajña tīrtthasārajña punyavit ।
 girīnāṃ ca nadīnāṃ ca vanānāṃ vaibhavaṃ purā ॥
 śrutan tvatto mahābhāga aṣṭottaraśatasthalaṃ ।
 teṣu kṣetreṣu sarveṣu śrutam ekaṃ śubhasthalaṃ ॥
 sārasāraṃ mahākṣetraṃ kāveryyāś cottare taṭe ।
 kapisthalaṃ nṛṇāṃ sarvasiddhidam pāvanaṃ paraṃ ॥

It ends:—

punyaṃ caritraṃ jagadekapāvanaṃ
 bhaktipradaṃ sarvasukhāvahaṃ ca ।
 paṭhec śruṇotiha kapisthaleśvaraṃ
 prāpnoti dṛṣṭvā puruṣārthabhāk bhavet ॥
 iti &c.

hariḥ om । śrīgurubhyo namaḥ । śrimate gajendra-
 varadaparabrahmaṇe namaḥ । śrimate hayagrīvāya namaḥ ।
 gajendrārttivināśaparabrahmaṇe namaḥ । ā । grantham
 7, 100.

Summary of the *adhyāyas*:—

I (ends 4 b); II (ends 8 a); III (ends 11 b, *Indradyumna-gajendraprāpti*); IV (ends 15 a, *Gajendrārttiharana*); V (ends 16 b). These five *adhyāyas* relate the foundation of Kapisthala by Rāma's apes, and the fight between an elephant and a crocodile as told in the Gajendramokṣaṇa (Aufrecht-Oxford, p. 5 a, Ind. Off., p. 1159 a b and often printed in the Pāñcaratna). According to the present MS. the nakra is a Gandharva cursed by his teacher Devala, and the elephant the Pāṇḍyan king Indradyumna, who had incurred the anger of Agastya. The elephant is saved by Viṣṇu, at whose instance Brahman founds the Gajendramokṣaṇa or Gajārttiharana tīrtha. There Viṣṇu shows himself yearly in the month Vaiśākha.

VI (ends 18b): Brahman visits Viṣṇu at Kapisthala and founds a festival.

VII (ends 22b, *Gajendramokṣatīrtthavaibhava*).

VIII (ends 26b, *Gajendramokṣatīrtthaparīkṣaṇa*) gives an account of a visit by Indra and Śacī.

IX (ends 29b, *Tīrtthavaibhavanirūpaṇa*); X (ends 31a).

XI (ends 33b, *Tīrtthavaibhavanirūpaṇa*), and XII (ends 35b, *Sarvaśeṭraprabhāvaphalaśrutinirūpaṇa*) give the history of various other tīrthas at Kapisthala, the Brahmatīrtha, Indrapuṣkarīṇī, Yamatīrtha (IX), the Vyāsatīrtha, Lakṣmītīrtha (X), the Bilvatīrtha, Pāpavināśatīrtha with the story of Cyavana and Sukanyā, Agastyatīrtha (XI), the Viśvāmitratīrtha, Daśatīrtha. This last perhaps means all the ten preceding, taken together: cf. fol. 2a, ll. 4—6 (XII). In all cases are recorded the names of the tīrthapāla, the devatā, the bodhi-tree, and the exact location.

The most important feature of Pāpavināśa appears to have been a temple called Pañcaśrṅga (18a, l. 2., 26b, l. 2). Viṣṇu is attended by Śrī under the title Śrī-Bhūmi.

The site is thus defined, 1b, l. 5sq. :—

kāverīsaritas tīre hy uttare dakṣiṇe tathā |
paścime caiva pūrvābdher yojanānāṃ catuṣṭaye ||
śrīraṃgāt pūrvabhāge tu yojanānāṃ catuṣṭaye |

The covers give in Tamil the words kumpakoṇam svapāvukku merakke kapistalappurāṇam yeḍu 315 and the numbers 8 (Tamil) and 5 (European), also the title ‘Brahmaṇḍapurāṇam’ in European writing.

202.

SANSK. NO. 18.

Size: 10 × 1½ in., 15 leaves + 1 cover, 7 lines on a page.

Material: Palm leaves.

Date: Probably 18th cent.

Character: Grantha.

The *Kāyārohaṇamāhātmya*.

It begins:—

Śaunakādya mahātmāna ṛṣayo brahmavādinah |
naimiśākhye mahāraṇye tapas tepur mumukṣavaḥ ||
ekadā te m(ah)ātmānaḥ samājañ cakrur uttamam |
dharmārthakāmamokṣāṇām upāyam jñātum icchavaḥ ||
śaḍviṃśatisahasraṇām munayas te mahaujasah |
teṣāṃ śiṣyapraśiṣyāṇām sa(m)khyā vaktun na śakyate ||
kāni kṣetrāṇi puṇyāni kāni tīrthāni bhūtale |
katham vā prāpyate muktir brhan (read nṛṇān?) tāpārtta-
cetasām ||

ity evaṃ praṣṭum ātmānam udyatān prekṣya Śaṃkarah
(read Śaunakah) ||

Śaunakah |

āste siddhāśrame puṇye Sūta(h) pauraṇikottamaḥ ||
yajan makhair bahuvidhai(r) viśvarūpaṃ jagadgurum ||
sa eva sakalam vetti Vyāsaśiṣyo mahāmuniḥ ||
tasmāt tam evaṃ prchāma ity ūce Śaunako muniḥ ||
atha te munayo jagmuḥ puṇyam siddhāśramam vanam ||
ikṣantas tam avabhṛthan tatra tasthur makhālaye ||
addhvarāvabhṛthasnānam munim pauraṇikottamam ||
paprachchus te sukhāsinam naimiśāraṇyavāsinam ||
ṛṣayah |

kāni &c. &c.

katham śive manuṣyāṇam (sic) bhaktir avyabhicāriṇī ||
vada sarvamuniśreṣṭha sarvam etad asaṃśayah |

Sūtah |

śṛṇuuddhvam ṛṣayas sarve sandiṣṭo vo vadāmy aham ||
gitaṃ Sanatkumārāya kumāreṇa mahātmanā |
kāyārohaṇanāthasya mātmyam paramātbhutam ||

It ends:—

etat-kṣetrasya mātmyam |
ye śṛṇvanti paṭhanti ca |
vaktāraṃ pūjayanti ye |
teṣāṃ manoratham svayam |
dadyāt kāyādhirohaṇam |

bhūṣaṇair vividhai(r) vastrai(s) tām̐būlai(r) dhanaddhānya-
vaktāraṃ pūjayitvā tu śivasāyujyam āpnuyāt ॥ [kaiḥ |
hariḥ | om |

Summary:—

I (4b, *Ādipurāṇe Liṅgotpatti*) relates the origin of the
liṅga near to Śivākhyarājadhānī. The site is thus
described (3a, ll. 6—7):—

pūrvāmbodhitate ramye puṇḍarīkapurasya ca |
yojanatrayasimānte kāveryyāś caiva dakṣiṇe ॥

II The Kāyārohaṇa. On the banks of the Yamunā was
a village called Vedapurī, where dwelt a sage of the
Gārgyas, named Kardama. His son Puṇḍarīka, wishing
to obtain *sāyujya*, worships Mahādeva for 2000 years
at Benares, but without success. At the advice of a
certain Vāmadeva he proceeds to Kāñcī, and sets up
(6b, l. 7) a Kāyārohaṇa liṅga. After 62,000 years a
heavenly voice informs him that, that place being a
bhogādhiḥkya sthāna, he would find a difficulty in there
obtaining *sāyujya sārḍhadehena*. He must depart to
a *bhogamokṣasama sthāna*. Proceeding to Kumbhakoṇa
at a time when Jupiter was in Leo, he sets up a
Kāyārohaṇa at a tirtha named from Śiva (7a, l. 6). After
80,000 years he is advised by a Ṛṣi Kaṇva to visit
Kṣetrarājapura on the shore of the eastern ocean
between *Puṇḍarīkapura* and *Vedāranya*, a yojana from
Kamalāsannidhāna (? P.N.) on the east. There he is
to bathe *vṛddhakāverisaṃgame*. Puṇḍarīka goes there,
and beholds Parameśvara with Ambikā. On the west
of the liṅga, which is west of the Śarvatīrtha, he
establishes an *āśrama* and a Kāyārohaṇa liṅga. Śiva
appearing grants him *sāyujya* and promises to Kaṇva
that *bhakti* shall always be *acañcalā* at the place.

(Here perhaps a chapter ends, 9b, l. 7.)

After a long interval Kaṇva obtains *saśarīreṇa sāyujya*.

(? a chapter ends 11a, l. 6.)

Story of the Vindhya and Agastya, who visits Kāyārohaṇa
and sets up a liṅga in the *āgneyadigbhāga* (Agastyaliṅga
13a, l. 2).

Story of Nāgarāja. Śeṣa, desiring offspring, visits Kā-yārohaṇa with his wife and sets up a liṅga W. of the Śarvatīrtha. His wife bears a daughter, who is ultimately bestowed upon a king Śālīśuka, of the Sūryavamśa, who comes to Pannagendrapura (Ahīndrapura). Śeṣa, having placed his mantrin on the throne, gives his mind to tapas and obtains *sāyujya* (14a, l. 4).

Praise of the tīrtha.

On one cover we find the figure 7 (European) and on the other an illegible scrawl in Tamil.

203.

WHISH No. 187 B.

Size: 18 × 1 $\frac{1}{4}$ in., 38 leaves + 1 blank + cover, 5 (sometimes 4) lines on a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha, somewhat cramped, but legible.

The *Kumbhakoṇamāhātmya* of the *Kṣetravaibhavakhaṇḍa* of the *Uttarabhāga* of the *Brahmāṇḍa-Purāṇa*. The colophon to adhy. XI has *Pālāsavanamāhātmya* in place of *Uttarabhāga*.

It begins:—

purā kadācid ājagmuḥ puṇyāranyopaśobhitam |
naimiśan nimiśikṣetram ṛṣayo gautamītaṭe ||
vidhātukāmā vidhivat satraṁ dvādaśavārṣikam |
hutāśanasamākārāḥ prātarastuhutāśanāḥ (*sic*) ||
Kapilāḥ Pulaho — — — — — (12 ślokaś)
(2a, l. 2.) Sūtam abhyāgatam vikṣya tejasā sūryyasannibham |
tasmai brahmāsanān datvā tam ūcus tatra tenaghāḥ ||
Sūta prasīda sumate sutarāṁ sujāta
s(v)arvāhinījalajasaurabhasodaribhiḥ |
vākbbhir viriñca vanitākaruṇājharibhis
tvan no drutaṁ vrjīnatāpam apākuruṣva ||

(2b, l. 3.) purā prasamgena purāṇaratne
brahmāṇḍanūmni (*sic*) prakṛtikṛtaṁ yat |

kiñcit tad ācakṣva vivieya kāmam
śrī-Kumbhakoṇasthalavaibhavan naḥ ॥

It ends:—

ādikumbheśamāhātmyam prektam (read proktam) eva divi-
jottamāḥ ॥

anyad atraiva yuṣmākaṁ tatra sarvahitāya ca ॥

iti brahmāṇḍapurāṇe kṣetravaibhavakhaṇḍe kumbha-
koṇamāhātmye kṣetravaibhavan nāma dvādaśoddhyāyaḥ ।
Sūtaḥ ।

Summary of the *adhyāyas*:—

- I (ends 6a): Sūta begins with the praises of Kumbha-
ghoṇa on the Kāverī and the Kāśyapākhyatirtha
(3b, l. 3 and 4b, l. 2). Kāśyapa practising tapas there,
Śiva promised that the tirtha should bear K.'s name
and that his (Ś.'s) image should be there.
- II (ends 9b): The Hemapuṣkariṇitirtha and Madhyā-
rjunapura (6b l. 2.). The Ādikumbheśvaraliṅga and
the Hemābjatirtha (7a, l. 4 = Hemapuṣkariṇi 7b, l. 1).
Account of the foundation of the tirtha. The Kumbha
and Śiva. Māndhātṛ worships at the spot.
- III (ends 12b): The Hemapuṣkariṇīcakratirtha and—to
the north—the Svāyambhuvatirtha (12a, l. 3.). A vimāna
Vaiṣṇava mentioned 12a, l. 4.: Lakṣmī-Bhūmi 12a, l. 5.
- IV (ends 14b, *Bṛhaspatīsvargaprāptikathana*): The Some-
śvaratirtha and the Hemākarasaras. Story of Bṛhaspati.
- V (ends 17a): The Pātālajāliṅga at the Aśvatthatirtha.
- VI (ends 21b): Story of the Umābhāga.
- VII (ends 23b, *Mahāmāghatirthavaibhava*): The Pāpā-
panodanasaras, where Śiva was present as Kāyāro-
haṇanātha.
- VIII (ends 25b, *Bhāskara[s]tapassiddhikathana*): The
Bhāskarakṣetra.
- IX (ends 30b, *Brahmahattistrīhattimocana*): Account of
the Kāśyapatirtha, presided over by Umāśahāya. Story
of king Satyakīrtti of Candrapura in Mālwa, slain by
a jealous wife.
- X (ends 33a, *Bilvāraṇ(ya)māhātmye Gautamagoḥattivi-
mocana*): Story of the Gautamasaras, where was a

liṅga of Śiva. Cidambara mentioned 31a, l. 5.; Māyū-rasthāna 32a, l. 2.

XI (ends 35a, *Subāhv[o Marudvaty]āś ca carita*): Story of Subāhu and his wife Marudvatī.

XII (ends 38a, *Kṣetravaibhava*): Recapitulation and praise of Kumbhaghōṇa.

The Colophons usually spell Kumbhaghōṇa (sic). The final colophon was apparently intended to be followed by a fresh *adhyāya*, as Sūta's name is repeated: see also No. 204.

The label reads in Tamil yinta stalappurāṇam ku(mpa)-koṇam sivanakovi**yeḍu 312, with the numbers 2 (Tamil) and 7 (European), and the title Brahmāṇḍapurāṇam (European).

For another MS. of a *Kumbhakoṇamāhātmya* professing also to belong to the Brahmāṇḍa-Purāṇa, see Burnell, Tanjore, p. 190 a.

204.

SANSK. No. 19.

Size: $17\frac{1}{2} \times 1\frac{1}{2}$ (—) in., 26 leaves, 8—9 (more frequently 8) lines on a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha, clearer than in 203.

The *Kumbhakoṇamāhātmya*.

It begins as in No. 203, but at the end adds, after *Sūtaḥ*, the commencement of a new *adhyāya*:

kumbhaghōṇasthale nāma sthānam asti mahattaram |

kāyārohanavikhyātaṃ sarva —

confirming the suspicion that a portion of the *Māhātmya* is lost.

The *adhyāyas* end as follows:—

I 3a, II 5a, III 7b, IV 9a: *Bṛhaspatisvargaprāpti-kathana*, V 11a, VI 14b, VII 16a: *Mahāmāghatīrttha-vaibhava*, VIII 17b: *Bhāskara[s]tapassiddhikathana*, IX 21b: *Brahmahattistṛihattimocana*, X 23b: *Bilvāranyamāhātmye* — — *Gautamagohattivimocana*, XI 25a: *Subāhvoś carita* (as No. 203), XII 26b: *Kṣetravaibhava*.

The MS. is slightly more correct than No. 203, which, if

not copied from this, is derived at any rate from a not remote common original, as is proved by the colophons and especially by the common error in the colophon of IV.

The outer cover, shared with No. 195, shows various numbers (11, 26, 19, 11, 48, 11) in Grantha, Telugu, and European characters, likewise in various characters, 'Harkness examed lees 20' (?), *Kuṁbhaghōṇa-Māhātmya*, *Kodaṇa*, *Kuṁbhovaram Purāṇam*, *Virūṭapuram*, and another illegible superscription. An attached label reads (in Tamil character) *Kumpakonakṣetra-Māhātmyaṁ Pāratavirūṭapavanil koṇsam*.

205.

SANSK. No. 20.

Size: $14\frac{5}{8} \times 1\frac{1}{8}$ in., 38 leaves + 2 between wooden boards, 6—8 lines to a page.

Material: Palm leaves.

Date: 18th, possibly 19th, cent.

Character: Grantha, clearly written. The MS. shows numerous small gaps and ends abruptly.

The *Pāpavināśamāhātmya* of the *Brahmāṇḍa-Purāṇa*. It begins:—

namāmi śrīpatiṁ viṣṇuṁ saccidānandam advayaṁ |

svamāyāsaktisaṁkṣiptaprapaṇcāṁ śeṣasāyinaṁ ||

Nāradauvāca (*sic*) |

śrīmadaṣṭākṣarākhyasya mantrasya vada Śaṅkara |

keṣu kṣetreṣu siddhiḥ syād iti kārṇyato mama ||

Śaṅkara uvāca |

samyak prṣṭaṁ mahāprājña sarvalokahitāvalaṁ |

aṣṭākṣaramahāma(n)trasiddhikṣetrāṇi me śṛṇu ||

satyakṣetraṁ harikṣetraṁ — — — — — (4 ślokaḥ).

— — — — —

pāpanāśaṁ mahākṣetraṁ sarvakṣetrottamottamaṁ |

etāni siddhikṣetrāṇi vadanti munipuṅgavāḥ ||

aṣṭākṣarasya mantrasya catuṣtrīṃśan mahāmune |

eteṣu puṇyakṣetreṣu kurvatāṁ sumahat tapaḥ ||

kālena bhūyasā siddhiḥ pāpanāśasthalaṁ vinā |

pāpanāśe tapassiddhir acirād eva jāyate ||

It ends:—

teṣāṃ bhuktiṃ ca muktiṃ ca dehi keśava nāyaka[h] ॥
 ayam eva hi me kāmo nānyosti madhusūdana ।
 tva dādayam (for tvadodayam?) me syāt kāmo (vai)kuṇṭha-
 īśvaraḥ । [nāyaka ॥
 evaṃ samprārthito lakṣmyā keśavaḥ kamalāpatih ।
 tathāstv iti jagādaināṃ pa.

Summary of the *adhyāyas*:—

- I (ends 5 b, *Mādhavarākṣasatvamokṣaṇa*): Story of the Brahmarākṣasa and the Brāhmaṇa Dālbhya.
- II (ends 10 b, *Śarabhāmadyasurava(dh)o*): Story of the Brāhmaṇa Kuṇḍina, who with his wife Guṇādhyā is cast into the sea by an asura Sīmhānana at the command of the asura king Śarabha, but is saved by Garuḍa and ultimately reaches Pāpanāśa, where he meets Parāśara. Viṣṇu destroys the asuras.
- III (ends 12 a, *Kuṇḍinatapaścaraṇa*).
- IV (ends 14 b, *Kuṇḍinamokṣakathana*): K. praises Viṣṇu, who instructs him to settle one Yojana from Śrīraṅga on the N. bank of the Kāverī (13 b), where he begets a son named Pāpanāśeśvara, and then proceeds to Pāpanāśa, where he obtains mukti. The mukti-securing stotra is given.
- V (ends 18 b, *Sudarśanamuktikathana*): Temptation of Sudarśana by a nymph; he resists her and obtains mukti (marudvṛdhā = 'river' 15 a, l. 4, 19 b, l. 2).
- VI (ends 21 b, *Subodhacarita*): Story of Subodha and the Rākṣasa Caṇḍakopa.
- VII (ends 25 a, *Prahlādamokṣapada*): At the suggestion of Sanatkumāra Prahlāda obtains mukti from Viṣṇu.
- VIII (ends 28 a, *Pratāpavīracarita*): Story of the Cola king Pratāpavīra, son of Pratāpavīra, who constructs many dykes (kulyā) in order to irrigate the land on both sides of the Kāverī. On a certain occasion the river disappears in a dakṣiṇāvartta-shaped gartta at a place called Śvetavighneśvaraśivasthāna. A famine ensues and for three years P. endeavours in vain to fill the gartta. He then appeals to a Brāhmaṇa Eraṇḍa,

dwelling at the foot of an Eraṇḍa tree, who says that it will not be filled until a muni equal to himself or a king equal to P. leaps in. That honour falls to the sage, who, when P. is about to follow him out of remorse for a Brāhmaṇa's death, reappears and directs him to visit Pāpanāśa and set up fallen līngas &c. This he does and obtains union with Viṣṇu.

The lines describing the kulyās are as follows:—

Pratāpaviraṇṇpatiś Colendro munipuṃgavaḥ |
Colakṣetreṣv oṣadhīnām * * vṛddhyartham ekadā ||
grāmāṇān nagarāṇāṃ ca kāveryyubhayakūlataḥ |
sukulyāḥ khānayāmāsa sasyavṛddhyartham ādarāt ||
tiradvaye ca kāveryyām ye vasanti śivālayāḥ |
ye ca viṣṇvālayās santi tān apālayata prabhuḥ ||
tat-tad-devālayasthānā (sic) devānām api dattavān |
bahukṣetrāṇi vittāni bhaktiśraddhāpurassaram ||

— — — — —
kulyānām abhirakṣārttham sa Pratāpanṛpo mune |
śilābhir iṣṭikābhiś ca mukhadvāram akalpayat ||
kāverīmūlakulyānām sudhālepanapūrvakam |
evam sambandhitaś Coladeśo bhūpatinā mune ||
(25b, l. 6 sqq.)

IX (ends 32 b, *Puṇḍarīkasarasatīrthavaiḥbhavakathana*): Story of the devas and the asura Caṇḍavega whom with his army Viṣṇu destroys at Pāpanāśa. Praise of the Puṇḍarika-saras, named after a sage Puṇḍarīka (31a, l. 7).

X (ends 36 a, *Puṇḍarīkamunikathana*): Digging of the saras by Puṇḍarīka at the advice of Dālbhya. P. obtains mukti.

XI (unfinished): Lakṣmī performs tapas and asks to be allowed to dwell with the good instead of with the bad, who on her travels round the world have hitherto been her hosts. Viṣṇu consents.

The situation of the tīrtha is thus defined (1 b, l. 6 sqq.):—
kumbhaghoraṇasya nairṭyām (sic) niśi (read diśi) caivārdhaya-
kāveryyā dakṣiṇe tīre pāpa(nāśa)sthalam hareḥ || [jane |
muktidaṃ varttate puṃsām vasatām bhuktidaṃ tathā |

On the two spare leaves at the beginning we read 'hariḥ | om |' 'pāpavināśamāhātmyam' 'śriyai namaḥ | grantha 880' in Grantha character with 'yeḍu 318' in Tamil, and 2 in Telugu and European character: finally the title again pencilled in European letters, and on an attached label in Grantha.

206.

SANSK. NO. 21.

Size: $16\frac{1}{2} \times 1\frac{3}{8}$ in., 18 leaves + cover, 7 (rarely 6) lines to a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha.

The *Tulasīvanamārkaṇḍeyaśrīnivāsakṣetramāhātmya* of the *Madhyamabhāga* of the *Bhaviṣyottara-Purāṇa*.

It begins:—

devadevāravindākṣa kañjāsana surārccita |
 prasīda jagatān nātha sarvalokanamaskṛta ||
 kṣetrabr̥ndavidhānājña tīrtthabr̥ndavicakṣaṇa |
 mantrabr̥ndavidhānājña vimānājña sureśvara ||
 śrutvā tvatto mukundasya māhātmyam pāvanam param |
 manaso na bhavet tṛptir atah pṛcchāmi sāmpratam ||
 kṛpayā brūhi śiṣyāya lokānām vai hitāya ca |
 kuṃbhaghṇasya māhātmyam varṇane yan manāk cchrutam ||
 mārkaṇḍeyamahākṣetram sarvalokaikapāvanam |
 brūhi me devadeveśa guhyāt guhyataram param ||

It ends:—

dharmakāmārtthamokṣāṇām yaḥ paṭhet prātar utthitah ||
 etan māhātmyam atulaṁ pātrobhūn nātra saṁśayaḥ ||
 śubham bhavati sarveṣāṁ siddhir bhavati maṅgalaṁ ||
 iti śrī-bhaviṣyottarapurāṇe madhyamakhaṇḍe tulasīvana-
 mārkaṇḍeyaśrīnivāsakṣetramāhātmye tīrtthamahimānuvar-
 ṇanan nāma navamoddhyāyaḥ | hariḥ | om | śubham astu |
 kallyāṇāt bhutagātrāya kāmikārtthapradāyine śrīmadvempka-
 ṭanāthāya śrīnivāsāya maṅgalaṁ |

Summary of the *adhyāyas*:—

I (ends 3 b): The situation of the tirtha is thus defined (1a, l. 5):—*Sahyajādakṣiṇe tire pūrvāmbodhes tu pascime | sārddhakroṣe kumbhaghonāt pūrvabhāge munīśvara || tulasīvanam ity etat kṣetram pāvanapāvanam | ādāv eva mahākṣetram mārkaṇḍeyan tataḥ param ||*

We hear (1a, l. 7) of a *puṣkarinī* at the tirtha. Some details of places are given fol. 3.

II (ends 5 a): Origin of the Tulasīvana (Tulasī daughter of *Sudhābindu* 4a, l. 3). A Tulasīkavaca is mentioned and given at length (4b, l. 5).

III (ends 6 b): Mārkaṇḍeya visits the Tulasīvana and performs tapas at the foot of a Tulasī.

IV (ends 7 b): Dhārāṇī (= Tulasī) appears to M. and becomes his daughter.

V (ends 10 a): Viṣṇu appears as an aged ascetic and begs for the girl: on her refusal M. appeals to Viṣṇu.

VI (ends 12 a): M. praises Viṣṇu, who asks for Tulasī, and promises to M. 3 boons, (1) that he and Tulasī shall dwell at the tirtha, to be called after M.'s name, (2) food without salt (see 11 a: no salt to be brought to Hari's temple), (3) mokṣa. Viṣṇu adds that M. shall see the Ākāśanagarī, which shall be visible under the name Kalyāṇapura or Mārkaṇḍeyasthala. The tirtha is called Śārṅga. The dvādaśākṣaravidyā 11 b, l. 5.

VII (ends 13 a): Marriage of Viṣṇu and Tulasī. The temple Śuddhānanda built 13 a, l. 6.

VIII (ends 14 b, *Tīrthamāhātmya*): The Ākāśanagara is *nairṛtyāṇ tīrttharājasya*.

IX (ends 18 a): Brahman establishes a festival. The fruits of bathing in the Ahorātryāhvayatirtha.

The sage Devaśarman (a Bhāradvāja), having ravished a daughter of Jaimini, is cursed to become a krauñca and liberated only when a Śāl tree on which he nests falls into the tirtha.

The Candratirtha (16b, ll. 1—4), Śārṅgatirtha (16b, l. 5). Sūryatirtha (16 b, l. 6), Indratirtha (17 b, l. 2), and Brahma-tirtha (17 b, l. 3).

On the cover we read in Tamil: Inta stalapuṇāṇam kumpakoṇatūkkū samipam uppili appana yena nukuā viṣṇukovilapuṇāṇam yeḍu 18 and inside the title, as given above, in Grantha.

207.

WHISH No. 186.

Size: $9\frac{1}{4} \times 1\frac{1}{2}$ in., 6 leaves (numbered 70, 71, 73—74, 80—81) and 2 covers, 7—9 lines on a page.

Material: Palm leaves.

Date: 18th (possibly 17th) cent.

Character: Grantha.

The last part of the *Mahāgaṇapaddhati* of *Gīrvāṇendra Sarasvatī*, pupil of *Viśveśvara Sarasvatī*, who was himself a pupil of *Amarendra Sarasvatī*.

It begins:—

***** m madhu mēlayitrā
sampiṣya japtānyayutadvayena (*sic*) |
ebhiś śubhair aṇjitalocano yo
marttyāni dhānāni sa paśyatiha ||

lajjāndukā prasiddhā lakṣaṇan tu sparśasamkucavatpa-
tratvam | ghanasāraḥ karpūraḥ śuklām girikarpikā śveta-
parājitāḥ trevau (??) ekā tṛṇam | ayaḥprasūnā śamkha-
puṣpīm ayomukhapuṣpākī |

bhavet gaṇeśārṇaśatāṣṭajapta-
śrīkhaṇḍilepāt kila duḥkhanāśaḥ |

śrīkhaṇḍaś candanakhaṇḍaḥ śatāṣṭajaptety aṣṭottaraśata-
japtam ity artthaḥ evaṃ sarvatra

lūtā savisphoṭakabhūtakṛtyā(t)
pretotbhavāt ghoratarā(j) jvarāc ca |
manorathāṣṭādhyasahasrajāpād
vināśayen (*sic*) mantrivaras tu vaśyam ||
viśadvayaṃ sthāvarajaṅgamaṃ ca
jvarān athāṣṭāv iha śūlarogān |
sudāruṇān tāṃ grahaṇūṃ ca rogān
vātaprasutān kaphapittajātān ||
galagrahādīn api rogasamghān
śatāṣṭajāpena vināśayeta

lakṣaikaajāpena manorathasya |
siddhir bhaved asya hi pādūkāyāḥ ||

It ends:—

somasūryyoparāge ca parvaṇeś (sic) śuddhayos tathā |
siddhāmṛtādiyogeshu dvādaśādivrateṣu ca ||
caturtthiāṇ ca tathā ṣaṣṭyām vāsare śukrasomayoḥ |
uktakāleṣu vidhivat gaṇeśam samyag arccayet ||

iti śrīmatparamahamṣaparivṛājākācāryaśrīmad - Amaren-
drasarasvatīśiṣyaśrīmad-Viśveśvarasarasvatyāḥ priyaśiṣyeṇa
Gīrvāṇendrasarasvatyā viracitā mahāgaṇapaddhatis sam-
āptaḥ |

hariḥ | om | śrīvāṇcchattilīru Kukum Śeṣādriyaūlaputran
Śeṣādriṇā su(read sva)hastalikhitam | śrīvāṇcheśvarama-
ḡalanāyakyai namaḥ | kalaṃkāmakakāṭṭaśrīvighneśvarāya
namaḥ | śrīsarasvatyai namaḥ | śrīgurubhyo namaḥ |

Then in uninked letters: gaṇeśāya namaḥ !

For the author see Aufrecht CC.s. v. *Gīrvāṇendrasarasvatī*.
The work deals with charms, and seems especially devoted
to *Gaṇeśa*. Possibly it bears some relation to the *Gaṇe-
śapaddhati* (dh.) by *Someśvaraputra* mentioned by Auf-
recht CC. II p. 196.

208.

SANSK. No. 22.

Size: $7\frac{5}{8} \times 1\frac{1}{4}$ in., 26 leaves + 2 blank between boards, 6 lines on
a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Malayalam.

An astrological work bearing no name.

It begins:—

hariḥ | śrīgaṇapataye namaḥ | avighnam astu |
śrīgurubhyo namaḥ | trilokāmbāyai namaḥ |
kalāvenuravaḥ kalāyanilāḥ kamalācumbanālampaṭotiramyaḥ |
alipota ivāravindamadhya ramatām me hr̥di devakikīśoraḥ |
jayati jagataḥ prasūtir viśvātmā sahajabhūṣaṇam nabhasaḥ |
drutakanakasadr̥śadaśaśatamayūkhamūlārccitas savitā ||

arkkendvārabudhācāryyaśukramandāsiketavaḥ ।
 rakṣantv amuṃ grahās sarvve yaḥ puṣye mṛgalagnajaḥ ॥
 vidhātrā likhitā yā sā lalāṭekṣaramālikā ।
 daivajñas tāṃ paṭhed vyaktaṃ horānirmmalavakṣasā ॥
 puṣyarkṣe śītabhānāv udayati mṛgabhe vṛścikasthe ca bhānau
 bhūputrādau vaṇikṣaṭpadasatuladhanuryyugmajikakriyasthe
 cchālīsmelūgh(?) iṣoyas samajani bhavatāl lokamātrprasādāt
 bālaḥ prājñonujoyaṃ kalitadhanasukhārogyadīrghghāyur
 ādhyah ॥

athāharggaṇo likhyate.

It ends:—

śeṣā daśāḥ krameṇa yojyāḥ । śubham astu । the writing
 on the last leaf being indistinct and in places hardly legible.

There is no regular division into chapters, but new
 topics are introduced by *atha*, as follows:—

1 b, l. 6. athāharggaṇo likhyate.

2 a, l. 4. atha tatkaladuggaṇita grahasṣaṭvākyaṇi likh-
 yante.

4 b, l. 2. atha bhāṣākalidīnādayaḥ.

5 a, l. 6. atha bhāvāśrayaphalāni.

8 b, l. 5. atha raśmayo likhyante.

9 b, l. 2. atha yogaphalam.

10 b, l. 1. athāṣṭakavarggo likhyate.

11 b, l. 3. atha samudāyāṣṭakavarggaḥ.

12 a, l. 6. atha bhāvāḥ lagnādīnām samanvayaḥ.

13 b, l. 3. atha bhāveṣṭagrahaduṣṭayaḥ.

15 b, l. 5. atha grahāṇām sthānabalaṃ.

16 a, l. 1. atha ceṣṭābalaṃ.

16 a, l. 3. athovvabalaṃ.

16 b, l. 1. athāyanabalaṃ.

16 b, l. 3. atha kālābalaṃ.

16 b, l. 5. atha nisarggabalaṃ.

17 a, l. 1. atha grahabalapuñjāni.

17 a, l. 4. atha lagnādibhāvabalapuñjāni.

17 b, l. 5. atha sūkṣmaraśmayāḥ.

18 a, l. 2. atha lagnabhāvasya balādihikyād atrāmśakadaśā
 likhyate.

18 b, l. 3. atha bhāvavindanaṃ.

26a, l. 3. atha kālacakradaśū.

26a, l. 6. atha nakṣatradaśā likhyate.

On the outer side of one of the boards N in Roman character.

209.

SANSK. No. 23.

Size: $8\frac{1}{2} \times 1\frac{1}{3}$ in., 31 leaves + covers, 8 lines (generally) on a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha.

Unnamed. But in the margin at the beginning *Āṅgīrasa-pariṣat*, and at the end *Śrīmukhapariṣat* is written.

It begins:—

vāgīśādyā sumanasā sarvārthhānām upakrame | yan natvā
kṛtakṛtyā stus (read syus) tan namāmi gajānanam | vinddhyas-
yottaradeśe bārhaspatyamānābdo grāhyaḥ vinddhyadakṣiṇa-
deśe sauracāndramānābdo grāhyaḥ bārhaspatyamānena
citrabhānusamvassaraḥ (*sic*) sauracandramānābhyām āṅgīra-
sasamvassaraḥ sarvatra śū(?) rodayavaśāt puṣyābdaḥ asya
samvassarasya Śālivāhanaśakābdaḥ |

It is incomplete, breaking off as follows:—

ddhruvam gāṃgeyo vallipṛīṭiḥ pūṣa 4 ku 8 śūnnyatithir
ala |

There are no regular chapters. On fol. 2a, l. 4 we find a section beginning ‘atha samvassaraphalaṃ’ and on 4a, l. 7 one beginning ‘atha makarasamkrāntiphalaṃ’. The rest is mainly numbers &c., arranged as in a table.

On the cover *śubham astu mīnākṣisahāyam*, with two lines of Tamil writing (of an astrological nature) inside.

210.

SANSK. No. 24.

Size: $12 \times 1-1\frac{1}{4}$ in., 5 leaves + 1 double leaf joined at the left side, 5—6 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Malayalam.

Injuries: All the leaves are more or less mutilated.

A slip of paper wrapped round these few leaves states that they were presented by Col. H. S. Osborne, March 1st 1828, and that they contain a copy of a Malabar (i. e. Malayalam) petition. On one of them however the language is Sanskrit, and it begins the *Rāgadveṣaprakaraṇam*, as follows:—

citghanam paramātmānam apanṇaivarusākṛtiṃ ।
adviṭiyam apāran taṃ Vekiteśagurum (*sic*) bhajet ॥
? rāgadveṣaprakaraṇam.
rāgādyā ṣoḍaśa.

211.

WHISH No. 180.

Size: $14\frac{1}{2} \times 1\frac{3}{4}$ in., 24 leaves between boards, 9 (later 8) lines on a page.

Material: Palm leaves.

Date: Perhaps 19th cent.

Character: Square Grantha, clearly written.

Injuries: The left-hand lower corner of the first 16 leaves has been partially rubbed away.

The *Śaṅkarācūryacarita* in 9 adhyāyas.

It begins:—

* * * * * namas tasmai yatprasādavivasvatā ।
pratyūhadhvāntavidhvamsaḥ kriyate sarvakarmmaṇām ॥
maḍiyarasanābaṃśanaṭaṇeṣu samutsukā ।
eṣā Sarasva * * * * * m ānandadāyini ॥
samāśritapadāmbhojajanatāsurapādapaḥ ।
sarvam mama śubhābhiṣṭam pūrayet pārtthasārathiḥ ॥
kṣiptvājñānatamorāśiṃ padārthā * * * * * ।
gururatnapradīpo me manodhāmani bhāsatām ॥
viṣṇulāmr̥tānān te karttārāḥ kavipuṃgavāḥ ।
jayanti sutarām loke Vālmikivyāsaśaṅkarāḥ ॥
* * * * * nde vyāsācalam idaṃ kavim ।
babhūva Śaṅkarācūryyakīrttikallolini yataḥ ॥
atyunnatasya kāvyador vyaḥśācalabhyapo khilam ।
* * * * * m asamarthholam atbhutam ॥
hrasvam atyaṃkuśagrāhyam gṛhitvā kalayāmi tat ।
nibandhanasrjaṃ kāñcitadvatiśvaramagno mude ॥

* * * * * vakārpitaṃ |
karomi yativaryyaśya nideśaṃ samupāśritaḥ ||
kathāsaṃkṣepa evādyo dvitīyoddhīyāya utbha(v,e(t) &c.

It ends:—

śrīmacchamkaradeśikasya caritastotraṃ prabodhapradam
nirddandākhilapāpavṛndavidhinam saṃkṣiptam etan narāḥ |
ye śṛṇvanti paṭhanti cādarayutā sañcintyanvahaṃ te
labdhvā bhuvi sampadañ ca sakalām ante labhantemṛtaṃ ||
iti śrī-Śaṃkarācāryyacarite navamoddhīyāya | śrīgurubhyo
namaḥ |

The following is a summary of the story, which is told
in a sober and credible style with scarcely any miracles:—
adhy. I (ends 2b, l. 7) *Kathāsaṃkṣepa*.

II (5a, l. 7) Story of Upamanyu and birth of Śaṃkara,
which 'causes the books to slip from the hands of the
Dvaitavādins' (5a, l. 2). The birthplace was in the
Kerala country (famous for the birth of Medinikara &c
3a, l. 1), where was the Dakṣiṇakailāsa tīrtha, also
called Syānandūra (? 3a, l. 2). Here were two rivers
Nīlā (?) and Cūrṇī, and on the north bank of the latter,
at a place called Kālaṭī, was the home of Ś.'s parents,
whose names are not given.

III (8a, l. 7): Śaṃkara's precocity. At five years of age
he loses his father, and he is brought up by his mother,
for whose sake, when sixteen years old, he brings the
river near to the house. The river was thence called
Ambāpagā. A crocodile seizes him while bathing,
and in gratitude for his escape he becomes a Saṃyāsīn.

He is initiated by Govindasvāmin, pupil of Gauḍa-
pāda, with whom he spends a long period. Having
with difficulty obtained leave, he visits tīrthas.
The friendly counsels of the guru are charmingly
related.

Proceeding to the Badarikāśrama, he studies Vedānta
and composes the Bhāṣyapradīpikā. Vyāsa appears
and compliments him.

IV (10a, l. 3): After his mother's death, Ś. returns to the
Badarikāśrama, where the Brāhmaṇa Viṣṇuśarmaṇ, son

of Somaśarman of Śrīkuṇḍagrāma in the Keraḷa country, becomes his first disciple.

- V (12 b, l. 1): Ś. visits Bhaṭṭācārya at Prayāga. The latter, previously devoted to the karmakāṇḍa, is converted to Ś.'s views. He relates that at one time, when Buddhism was triumphant (śvetamārgē purā tena sugatena subādhite), he had himself outwardly professed that religion, for which reason he is not fit to compose vārttikas on the Bhāṣya. He indicates a pupil Viśvarūpa, living in Magadha, as a substitute. Ś. converts Viśvarūpa from Buddhism.

The story of Viśvarūpa's wife Vāṇī, daughter of Viṣṇumitra, dwelling near the river Soṇa, shows some reminiscences of Bāṇa's Harṣacarita adhy. I.

- VI (14a, l. 1): Viśvarūpa receives the sannyāsa name of Sureśvara. Śaṃkara composes fifteen bhāṣyas (ten on Upaniṣads), and Sanandana (Viṣṇuśarman) writes a ṭīkā on the Bhāṣya, while Sureśvara is the author of the Naiṣkarmyasiddhi and two Vārttikās. On the way to Gokarna, Śaṃkara obtains a third disciple Hastāmalaka (Kāñcanavarṇin 23 b, ll. 4—5) at a village called Śivavihāra. A fourth, exceedingly devoted, was Toṭaka.

- VII (17a, l. 2): Sanandana obtains at Haridvār the name Padmapāda. Śaṃkara, journeying to Rāmasetu, bathes in the river Suvarṇamukharī at Kālahastikṣetra, also called Dakṣiṇakailāsa. Praise of Kāñcī.

- VIII (20a, l. 3): Ś. visits Puṇḍarīntapura (Puṇḍarīka 23 b, l. 7), where is the tīrtha Śivagaṅgā. Then to Śrīraṅga: then bathes at the Dhanuṣkoṭītīrtha at Rāmasetu.

- IX (24a, l. 9): Ś. revisits Kāñcī and mounts the Sarvajña pīṭha. Then to Vṛṣācala, where he dwells and dies at Dakṣiṇakailāsa. Recapitulation in the form of an āśīrvāda.

This work professes to be composed by Govindanātha, friend of Śaṃkara (23a, l. 1):—

idaṃ śrī-Śaṃkarācāryyacaritaṃ lokapāvanam
kṛtaṃ Govindanāthena yatibhaktisahāyataḥ.

On the outside of fol. 24 in Whish's hand 'Śamkara Āchāryya charitram professing to be a history of that learned individual' and 'An unworthy work No. 79b.' See above p. 106.

Other MSS. of this work have been examined by Burnell, Tanjore p. 96b—97a, and Śeṣagiri Śāstri '*Report on a Search for Sanskrit and Tamil MSS. for the year 1893—1894*' pp. 101—2 and 257—9, the readings of which may be compared with the present. The former makes no mention of the author, but the latter accepts without question the above statement of the MS. ascribing it to Śamkara's disciple Govindanātha. Although I cannot agree with Burnell's statement that the book is 'full of miracles' and the litany at the end may be an addition, it is impossible to ascribe such an antiquity to a work which cites (3a, l. 1) among the distinguished sons of the Keraḷa country Medinikara, apparently the author of the Medinikoṣa. For the story of Śamkara as related in the Śamkaravijaya see Aufrecht-Oxford, pp. 247 sqq.

212.

SANSK. NO. 25.

Size: $12 \times 1\frac{1}{2}$ in., 9 leaves + covers, 8—9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Grantha.

213.

SANSK. NO. 26.

Size: $10\frac{1}{2} \times 1\frac{1}{3}$ in., 11 leaves + cover, 7—9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Grantha.

214.

SANSK. NO. 27.

Size: $10\frac{1}{2} \times 1\frac{1}{4} - 1\frac{1}{2}$ in., 10 leaves + covers, 7—8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Grantha.

On the cover '*Suviśesan*' intended to mean 'Holy', or the like.

215.

SANSK. No. 28.

Size: $10\frac{1}{2} \times 1\frac{1}{4}$ in., 31 leaves (less fols. 18 and 30, missing) + cover, 5—6 (generally 6) lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Grantha.

All these MSS. are described externally as 'Translation of Mr. Glenies sermon in Sanscrit', and the contents correspond to this description. We have apparently the same sermon in all the MSS.



LIST OF WORKS
ARRANGED ACCORDING TO SUBJECTS.

I. VEDIC LITERATURE.

1. *Samhitās, and Works relating to them.*

a) Rigveda:

- | | | |
|----|--|----------------|
| 1 | Ṛgveda-Samhitā, Padapāṭha, Aṣṭakas 1—4 (No. 165). | |
| 2 | " " " " 5—8 (No. 166). | |
| 3 | " " " " , first leaf only (No. 14). | |
| 4 | Ṛgveda-Bhāṣya, by Sāyaṇa, I, 1—19 (No. 13). | |
| 5 | " " " " , I, 75—121 (No. 2). | |
| 6 | " " " " , I, 122—165 (No. 1a). | |
| 7 | Ṛgveda-Prātiśākhya, by Śaunaka | } (No. 73. 1). |
| 8 | The same, with the Com. Pārśadavṛtti | |
| 9 | Ṛksarvaśamāna by Nāgadeva | } (No. 73, 2). |
| 10 | Ṛgvilanḡhyalakṣaṇa by Nāgadeva | |
| 11 | Tract on the Ṛgveda-Samhitā, title not given | |
| 12 | Padāntadīpinī | |
| 13 | Trisandhālakṣaṇa | |
| 14 | Ṛksamkhyā | |
| 15 | Āvarṇadīpa | |
| 16 | Nāntasaṃgraha by Śeṣanārāyaṇa | |
| 17 | Tāntalakṣaṇa | |
| 18 | Naparavyākhyāna, Com. on Nāntasaṃgraha | |
| 19 | Taparaṭikā, Com. on Tāntalakṣaṇa | |
| 20 | Paribhāṣā (?) | } (No. 73, 3). |
| 21 | Āvarṇalakṣaṇa | |
| 22 | Āvarṇalakṣaṇa | |
| 23 | Āvarṇivyākhyāna, Com. on 21 | |
| 24 | Āvarṇivyākhyāna, Com. on 22 | |
| 25 | Kātyāyana's Sarvāmukramaṇī (No. 78, 6). | |
| 26 | A kind of Pariśiṣṭa to the Ṛgveda-Prātiśākhya (No. 78, 7). | |

b) Black Yajurveda:

- 27 Taittirīya-Saṃhitā, Saṃhitā-Pāṭha (No. 176).
 28 Com. on Śatarudrīya (Taittirīya-Saṃhitā IV, 5) (No. 21 b).
 29 Another Com. on the same text (No. 22 a).
 30 Taittirīya-Prātiśākhya (No. 38, 1).
 31 Tribhāṣyaratna, Com. on the preceding (No. 38, 2).
 32 Com. on Bhāradvājaśikṣā, by Lakṣmaṇa Jaṭavalla-
 bhaśāstrin (No. 25 b).
 33 Svaralakṣaṇa (No. 28 b).
 34 The same with Com. (No. 28 a).
 35 Śamānavyākhyāna, Com. on Saṃhitāśamānalakṣaṇa
 36 Viliṅghavyākhyāna by Puṇḍarikākṣisūri
 37 Naparavyākhyāna, Com. on Naparalakṣaṇa
 38 Taparapaddhati, Com. on Taparalakṣaṇa
 39 Avarṇivyākhyāna, Com. on Avarṇalakṣaṇa
 40 Ākārāpaddhati, Com. on Āvarṇalakṣaṇa
 41 Anīṅgyavyākhyāna, Com. on Anīṅgyalakṣaṇa

Coms. on Saptalakṣaṇa
(No. 25 a).

c) Sāmaveda:

- 42 Prakṛti of Sāmaveda } (No. 167).
 43 Prakṛticalākṣara }
 44 Ūhagāna, book I (Daśarātra) (No. 180, 1).
 45 Ūhagāna, books II—VII (No. 179).
 46 Rahasya (No. 180, 2).

2. Brāhmaṇas and Āraṇyakas.

- 47 Aitareya-Āraṇyaka (No. 191).
 48 Sāyaṇa's Com. on the first Āraṇyaka of the same
 (No. 1 b).
 49 Maṇḍala-Brāhmaṇa, i. e. Śatapatha-Brāhmaṇa X, 5, 2
 (No. 22 b).
 50 Taittirīya-Brāhmaṇa (No. 177).
 51 Taittirīya-Āraṇyaka, and
 52 Āraṇya-Kāthaka, i. e. Taittirīya-Brāhmaṇa III, 10—12 } (No. 178)

3. Upaniṣads.

- 53 Śaṅkara's Com. on Aitareya-Upaniṣad (No. 78, 2).
 54 Śaṅkara's Com. on Bahvṛcabrāhmaṇa-Upaniṣad, i. e.
 Aitareya-Āraṇyaka II (No. 158, 1).

- 55 Śaṅkara's Com. on Saṃhitā-Upaniṣad, i. e. Aitareya-
 Āraṇyaka III (No. 158, 2).
 56 Bṛhadāraṇyaka-Upaniṣad (No. 21 c).
 57 Īśā-Upaniṣad (No. 16 a, 1).
 58 Śaṅkara's Com. on the same (No. 16 b, 1).
 59 Śaṅkara's Taittiriya-Upaniṣad-Bhāṣya (No. 15).
 60 Kena-Upaniṣad (No. 16 a, 2).
 61 Śaṅkara's Com. on the same (No. 16 b, 2).
 62 Śaṅkara's Com. on Chāndogya-Upaniṣad (No. 23).
 63 Kaṭha-Upaniṣad (No. 17, 1).
 64 Śaṅkara's Com. on the same (No. 24 a).
 65 Praśna-Upaniṣad (No. 17, 2).
 66 Śaṅkara's Com. on the same (No. 24 a).
 67 Muṇḍaka-Upaniṣad (No. 17, 3).
 68 Śaṅkara's Com. on the same (No. 24 a).
 69 Māṇḍūkya-Upaniṣad (No. 17, 4).
 70 Pūrvatāpanīya-Upaniṣad (No. 17, 5).
 71 Uttaratāpanīya-Upaniṣad (No. 17, 6).
 72 Rahasya-Upaniṣad (No. 18 a, 1).
 73 Amṛtabindu-Upaniṣad (No. 18 a, 2).
 74 Tripurasundarī-Upaniṣad (No. 18 a, 3).
 75 Kālāgnirudra-Upaniṣad (No. 18 a, 4).
 76 Śārīra(ka)-Upaniṣad (No. 18 a, 5).
 77 Atharvaśīra-Upaniṣad (No. 18 a, 6).
 78 Atharvaśīrobhāṣya by Bhāskara Rāya (No. 18 b, 3).
 79 Kaivalya-Upaniṣad (No. 18 a, 7).
 80 The same (No. 192).
 81 Skanda-Upaniṣad (No. 18 a, 8).
 82 Mahā-(or Tripurātapana-?)Upaniṣad (No. 18 a, 9).
 83 Devī-Upaniṣad (No. 18 a, 10).
 84 Tripurā-Upaniṣad (No. 18 a, 11).
 85 Kaṭha-Upaniṣad(?), different from 63 (No. 18 a, 12).

4. Vedic Ritual (Sūtras, Prayogas, &c.).

- 86 Āśvalāyana-Gṛhyasūtra (No. 78, 5).
 87 Kauṣītaka (Śāmbavya)-Gṛhyasūtra (No. 78, 3).
 88 Com. on the same (No. 78, 4).
 89 Dvaidhasūtra from Bodhāyana's Śrautasūtra (No. 94, 1).

- 90 Mahāgnisarvasva, Com. on the Agnikalpa, Dvaidha and Karmānta Sūtras of Bodhāyana's Śrautasūtra (No. 94, 2).
- 91 Another fragment of the same (No. 94, 3).
- 92 Manual of Śrauta rites (darśapūrṇamāsau, ādhāna, paśubandha) according to the school of Āpastamba (No. 99, 2).
- 93 Com. on the same (No. 99, 1).
- 94 Manual of Śrauta rites (Agniṣṭoma) according to the school of Āpastamba (No. 99, 3).
- 95 Com. on the same (No. 99, 4).
- 96 Āpastambīya Gṛhyasūtra (No. 26, 2).
- 97 Mantrapāṭha of the Āpastambins (No. 26, 1).
- 98 Haradatta's Com. on the same (No. 27).
- 99 Śoḍaśakriyā (Bodhāyana) in Malayalam, with Mantras in Sanskrit (No. 139).
- 100 Pañcāṅgarudranyāsa (?), rules and prayers (Black Yajurveda) for the worship of Rudra (No. 48, 1).
- 101 Rudravidhi (?) with the
- 102 Pañcāṅgarudranyāsa of Bodhāyana, and
- 103 Prayoga for the Rudrānuvākas of Taitt. Samh. IV, 7 } (No. 70)
- 104 Mantrabrāhmaṇa of the Sāmaveda (No. 86, 2).
- 105 Sāyaṇa's Com. on the same (No. 86, 1).
- 106 Rudraskandha's Com. on Khādīra-Gṛhyasūtra (No. 75).
- 107 Prayogasāra (No. 153, 4).
- 108 A kind of Prayoga, dealing with witchcraft and domestic rites (No. 153, 5).
- 109 Prāyaścittasubodhinī by Śrīnivāsamakhin (No. 5a).
- 110 Gṛhyapariśiṣṭa (No. 91, 1).

5. Miscellaneous Vedic Works.

- 111 Caraṇavyūha (No. 21a).
- 112 Somotpatti (No. 48, 3).

II. ANCIENT EPIC POETRY.

- 113 Vālmiki's Rāmāyaṇa I—VI (No. 53).
- 114 " " Uttarakāṇḍa (No. 55).
- 115 " " I, 1 only (No. 146, 3).

- 116 Rāmānuja's Com. on Rāmāyaṇa I, II (No. 10).
 117 " " " " III, 1—V, 3 (No. 62).
 118 " " " " VI (No. 67).
 119 Com. on Rāmāyaṇa I, 1, 1—83 (No. 54, 1).
 120 Mahābhārata, Sambhava-Parvan (No. 153, 6).
 121 " Pauloma and Āstika Parvans (No. 64).
 122 " Sabhā-Parvan (No. 19).
 123 " Vana-Parvan (No. 61).
 124 " Virāṭa-Parvan (No. 52).
 125 " " " 1—12, 7 (No. 195).
 126 " Udyoga-Parvan 1—94 (No. 84).
 127 " " " 41—198 (No. 85).
 128 " Droṇa-Parvan 1—34 (No. 87).
 129 " Parvans XIV—XVIII (No. 50).
 130 Bhagavadgītā, fr. (No. 157, 1).
 131 " with introduction (No. 40).
 132 Subodhinī, Śrīdhara's Com. on Bhagavadgītā (No. 41).
 133 Uttaragītā (No. 44, 2).
 134 Bālābhārata by Paṇḍit Agastya (No. 21).
 135 Mahābhāratasamgraha by Maheśvara (No. 71).
 136 Campubhārata (No. 152, 2).
 137 Kuśalavopākhyāna from Āśvamedhika-Parvan of Jai-
 mini-Bhārata (No. 49b).

III. CLASSICAL SANSKRIT LITERATURE.

1. *Epic and Lyric Poetry (Kāvya).*

- 138 Nārāyaṇa's Com. on Kālidāsa's Kumārasambhava
 (No. 121).
 139 Bhaṭṭikāvya with Com. Jayamaṅgalā (No. 123).
 140 The same (No. 164).
 141 Mahānāṭakasūktisudhānidhi by Immaḍi Devarāya
 (No. 66).
 142 Śrutiraijini, Com. on Jayadeva's Gītagovinda, by
 Lakṣmīdhara (No. 113, 1).
 143 The same (No. 142).
 144 Another Com. on the Gītagovinda (No. 136)

- 145 Sūryaśataka by Mayūra, with } (No. 46).
 146 Com. by Anvayamukha }
 147 Dakṣayajñaprabandha[†] (No. 149, 2).

2. Drama.

- 148 Kālidāsa's Abhijñānaśakuntala (No. 81, 3).
 149 The same (No. 149, 1).
 150 Com. (called Sāhityasarvasva) on the same by Śrinivāsācārya (No. 82).

3. Romance, Tales, Campūs.

- 151 Bhojaprabandha (No. 175).
 152 Viśvaguṇādarśa by Venkatācārya (No. 183).

4. Technical and Scientific Literature.

a) Grammar.

- 153 Pāṇini's Aṣṭādhyāyī (No. 59, 2).
 154 Paribhāṣārthasaṃgraha by Vaidyanātha Śāstrin (No. 95, 1).
 155 Com. on the same by Svayamprakāśānanda (No. 95, 2).
 156 Prakriyāsarvasva by Nārāyaṇa, fr. (No. 117, 3).
 157 Gaṇapāṭha, fr. (No. 117, 4).
 158 Paradigms of Conjugation, fr. (No. 92, 3).
 159 Prākṛtarūpavatāra by Simharāja (No. 154).

b) Lexicography.

- 160 Amarakośa (No. 155).
 161 Amarakośodghāṭana, Com. by Kṣīrasvāmin (No. 152, 1).
 162 Amarakośa with Malayalam gloss (No. 122).
 163 The same (No. 133).

c) Prosody.

- 164 Vṛttaratnākara by Kedāra Bhaṭṭa (No. 160, 1).
 165 The same with the Maṇimañjarī, Com. by the Purohita Nārāyaṇa (No. 54, 3).

[†] As Mr. Thomas kindly informs me, the Dakṣayajña printed at Calcutta in 1881 is quite a modern poem by Rāmanārāyaṇa Tarkaratna, Professor at the Sanskrit College, beginning:—abhūd abhūmir vinayasya vaibhavāt.

166 The same Com. (No. 116, 2).

167 The same Com. (No. 170).

d) Poetics (Alaṅkāra).

168 Pratāparudra by Vidyānātha (No. 89, 1).

169 Com. (Ratnāpaṇa) on the same, by Kumārasvāmin (No. 77).

170 Kuvalayānanda by Appayya Dikṣita (No. 109).

171 The same (No. 127).

172 Kāvyaṇprakāśa (No. 128, 1).

173 Alaṅkārasarvasva (No. 151, 1).

e) Music, Acting etc. (Saṃgītaśāstra).

174 Abhinayadarpaṇa by Nandikeśvara (No. 110).

f) Medicine.

175 Aṣṭāṅgaḥṛdaya by Vāgbhaṭa (No. 120).

176 Aṣṭāṅgasamgraha by Vāgbhaṭa, fr. (No. 168, 1).

177 Ratirahasya by Kokkoka (No. 45).

g) Astronomy and Astrology.

178 Sūryasiddhānta (No. 59, 1).

179 „ I, 1—14 (No. 12, 1).

180 Kāmadogdhṛī, Com. on Sūryasiddhānta, by Tammajayvan (No. 12, 2).

181 Sūryasiddhāntavivarana by Parameśvara (No. 137).

182 Vākyakaraṇadīpikā by Sundararāja (No. 68, 1).

183 Kujādīpaṇcagrahavākyaṃ (No. 68, 2).

184 Mahābhāskariya Karmanibandhana (No. 124, 2).

185 Fragment (part of the preceding work?) (No. 124, 3).

186 Siddhāntaśekhara by Śrīpati (No. 124, 1).

187 Brhatsaṃhitā of Varāhamihira with Bhaṭṭotpala's Com., fr. (No. 72).

188 Varāhamihira's Brhājātaka, with the } (No. 111, 1).

189 Com. Subodhinī }

190 First Part of the same Com. (No. 160, 4).

191 Another Com. on the Brhājātaka: Naukā or Horāvivarana (No. 118, 1).

- 192 Praśnāmṛta by Kumāra, fr. (No. 118, 2).
 193 Praśnasamgraha (No. 144, 1).
 194 Laghvi Jātakapaddhati, fr. (No. 144, 2).
 195 Utpala's Com. on Śatpañcāśikā, fr. (No. 144, 2).
 196 Sarvārthacintāmaṇi, by Venkaṭanāyaka, fr. (No. 146, 2).
 197 Kṛṣṇīya (No. 161).
 198 The same, fr. (No. 162).
 199 The same, fr. (No. 113, 2).
 200 Kriyākālāpa of Tantrasamgraha, with a
 201 Com. } (No. 134).
 202 Trilokasāravṛtti (No. 111, 3).
 203 } Fragments of astronomical and astrolo- (No. 111, 2).
 204 } gical works (No. 208).
 205 } (No. 209).

5. *Law, Religious and Civil.*

- 206 Gautamiya Dharmaśāstra (No. 102, 1).
 207 Haradatta's Com. (Mitākṣarā) on the same (No. 102, 2).
 208 Haradatta's Com. (Ujjvalā) on Āpastambīya Dharma-
 sūtra (No. 37).
 209 Parāśarasmṛti with Mādhava's Com. (No. 79, 2).
 210 Smṛtimuktāphala by Vaidyanātha Dīkṣita, I (No. 74).
 211 Sārarahasyacāturvarṇakramavibhāga from the (prece-
 ding?) work of Vaidyanātha Dīkṣita (No. 91, 2).
 212 Smṛticandrikā by Devaṇṇa, Vyavahāra-kāṇḍa I (No.
 129, 1).
 213 The same (No. 141).
 214 Vyavahāramālikā, fr. (No. 129, 2).
 215 Bārhaspatyasūtra, or Nītisarvasva by Bṛhaspati (No.
 160, 3).

6. *Philosophy.*

a) Pūrvamīmāṃsā.

- 216 Bhāṭṭadīpikā by Khaṇḍadeva (No. 92, 1).
 217 The same, VII, 1—IX, 3 (No. 119, 1).
 218 The same, fr. (No. 119, 3).
 219 Bhāṭṭacandrikā, Com. on Bhāṭṭadīpikā, by Bhāskara-
 rāya Bhārati (No. 119, 2).

- 220 Mīmāṃsākaustubha by Khaṇḍadeva. fr. (No. 36).
 221 Mayūkhamālikā, Com. on Śāstradīpikā, by Somanātha
 (Nr. 30).
 222 Mīmāṃsā-Tantravārttika by Kumārila (No. 108).

b) Vedānta.

- 223 Vedānta-Sūtras with Śaṅkara's Com., Śārīrakamīmāṃsābhāṣya (No. 57).
 224 Bhāṣyaratnaprabhā. Com. on Śaṅkara's Bhāṣya. by Govindānanda and Rāmānanda (No. 93).
 225 The same. fr. (No. 78, 1).
 226 Brahmasūtracandrikā. Com. on Vedānta-Sūtras (No. 193).
 227 Upadeśagranthavivarāṇa, Com. on Śaṅkara's Upadeśasahasrikā (No. 24b).
 228 The same (No. 56).
 229 Śaṅkara's Vivekacūḍāmaṇi (No. 24c).
 230 Com. on Śaṅkara's Ātmabodhaprakaraṇa (No. 33).
 231 Com. on Śaṅkara's Vākyasudhā. by Brahmānanda Bhāratī (No. 63. 1).
 232 Com. on Śaṅkara's Vākyavṛtti. by Viśveśvara (No. 65).
 233 (Śaṅkara's) Vedāntasāra (No. 113. 3).
 234 Śaṅkara's Pūrvottaradvādaśamañjarikā Stotra (No. 32.3).
 235 (Śaṅkara's) Hastāmālaka (No. 63. 6).
 236 The same (No. 171. 2).
 237 Haritattvamuktāvalī. Com. on Śaṅkara's Haristuti. by Svayamprakāśa Yati (No. 8a).
 238 Rāgaḍveṣaprakaraṇa (by Śaṅkara? See Aufricht CC. s. v.) (No. 210).
 239 (Govindanātha's) Śaṅkarācāryacarita (No. 79. 1).
 240 The same (No. 211).
 241 Bhāṣyārthasaṃgraha. by Brahmānanda Yati (No. 104. 2).
 242 Pañcadaśī by Vidyāranyatīrtha (No. 81. 2).
 243 Upadeśagranthavivarāṇa. Com. on the Pañcadaśī. by Rāmākṣṇa (No. 58).
 244 The same (No. 159).
 245 Śaḍānanda's Vedāntasāra (No. 81. 1).
 246 Veṅkaṭanātha's Śatadūṣaṇi (No. 83).
 247 Bhāratīrtha's Adhikaraṇaratnamālā (No. 90).

- 248 AppayyaDikṣita's Vedāntaśāstrasiddhāntaleśasamgraha (No. 105).
 249 Vedāntaparibhāṣā, by Dharmarājādharīndra (No. 106, 4).
 250 Vedāntaśikhāmaṇi, Com. on the preceding, by Rāma-krṣṇādhvarin (No. 106, 5).
 251 Vāsudevamananaprakaraṇa (No. 194).
 252 Lakṣmīdhara's Advaitamakaranda (No. 63, 4).
 253 Rasābhivyañjikā, Com. on the preceding, by Svayam-prakāśa Yati (No. 8b).
 254 Brahmānubhavāṣṭaka (No. 92, 2).
 255 Rāghavananda's Com., Paramārthasāravivarāṇa, on the Śeṣāryā (No. 128, 3).

c) Sāṅkhya.

- 256 Īśvarakṛṣṇa's Sāṅkhyasaptati (No. 104, 1).
 257 The same (No. 145, 1).
 258 Jayamaṅgalā, Com. on the same, by Śaṅkara (No. 145, 2).
 259 Tattvakaumudī, another Com. on the same, by Vā-caspatimiśra (No. 145, 3).
 260 The same (No. 104, 3).
 261 Bodhabhārati's Com. on the preceding Com. (No. 104, 4).

d) Nyāya, Vaiśeṣika, etc.

- 262 Keśavamiśra's Tarkaparibhāṣā (No. 100, 1).
 263 Tarkabhāṣāprakāśikā, Com. on the preceding, by Cinnambhaṭṭa, fr. (No. 100, 2).
 264 Com. on Gaurikānta's Tarkabhāṣābhāvarthadīpikā, fr. (No. 117, 2).
 265 Tarkacūḍāmaṇi by Dharmarāja, fr. (No. 117, 1).
 266 Yogyatāvādārtha (No. 106, 1).
 267 Laukikaviśayatāvādārtha (No. 106, 2).
 268 Parāmarśavādārtha (No. 106, 3).
 269 Kāraṇavāda, by Jayarāma (No. 100, 3).
 270 Vādaratnāvalī, fr. (No. 100, 4).
 271 Work on Nyāya, unnamed, fr. (No. 100, 5).
 272 Work on Nyāya, unnamed, fr. (No. 101).
 273 Annambhaṭṭa's Tarkasamgraha (No. 145, 6).
 274 The same (No. 169).

- 275 Com. on the same (No. 145, 5).
 276 Bhāṣāpariccheda, by Viśvanātha Pañcānana, with the }
 277 Com., Siddhāntamuktāvali }
 278 Prapañcahṛdaya (No. 107).

IV. SECTARIAN AND DEVOTIONAL TEXTS (PURĀṆAS, MĀHĀTMYAS, STOTRAS, TANTRA, ETC.)

1. Purāṇas, Māhātmyas, and related Texts.

- 279 Ādi-Purāṇa: Bhāradvājaśaṃhitā, Madhyamabhāga of Hemakūṭakhaṇḍa (No. 198).
 280 Brahma-Purāṇa: Bhṛgu-Nārada-saṃvāda, Hastigiri-māhātmya (No. 181).
 281 Padma-Purāṇa: Śivagitā (No. 31).
 282 " " Kārttikamāhātmya (No. 47, 1).
 283 Viṣṇu-Purāṇa (No. 34).
 284 Śiva-Purāṇa: Śatarudriyakoṭiśaṃhitā, Kauñjaraśana-kṣetramāhātmya (No. 187).
 285 Śiva-Purāṇa: Koṭirudrasaṃhitā, Kapaliśasthalamāhātmya (No. 188).
 286 Śiva-Purāṇa: Ekādaśarudrasaṃhitā, Campakāraṇya-māhātmya (No. 197, 4).
 287 Bhāgavata-Purāṇa I—IX (No. 20).
 288 " " with Com., fr. (No. 9b).
 289 " " with Śrīdhara's Com., XI—XII (No. 39).
 290 Bhāgavata-Purāṇa, Malayalam Com. on it, fr. (No. 126.1).
 291 " " X, fr. in Sanskrit and Malayalam (No. 126, 2).
 292 Bhāgavata-Purāṇa: Ekādaśaskandhasūtraśloka- }
 saṃgraha with } (No.
 293 Com., by Brahmānanda Bhārati } 11).
 294 Bhāgavatasāra (?) (No. 9a).
 295 Nāradiya-Purāṇa: Haribhaktisudhodaya with Com. (No. 80).
 296 Brhannāradiya-Purāṇa: Jñānakāṇḍa. Ahindrapura-māhātmya (No. 196, 3).

- 297 Mārkaṇḍeya-Purāṇa: Devimāhātmya, with }
 298 Argalastotra, and } (No. 42).
 299 Kilakastotra }
- 300 Agni-Purāṇa: Tulākāverimāhātmya (No. 51).
 301 The same (No. 131).
 302 The same (No. 186).
 303 Bhaviṣyat-Purāṇa: Kumbhaghṇamāhātmya (No. 189).
 304 Bhaviṣyottara-Purāṇa: Kṣetravaibhavakhaṇḍa, Cam-
 pakāraṇyamāhātmya (No. 197, 1).
 305 Bhaviṣyottara-Purāṇa: Madhyamabhāga, Tulasivana-
 mārkaṇḍeyaśrīnīvāsakṣetramāhātmya (No. 206).
 306 Brahmakaivarta-Purāṇa: Tirthaprasāṃsā, Pañcanada-
 māhātmya (No. 185).
 307 Brahmakaivarta-Purāṇa: Madhyārjunamāhātmya (No.
 184, 2).
 308 Liṅga-Purāṇa: Madhyārjunamāhātmya (No. 184, 3).
 [309—331] Skanda-Purāṇa:
 309 Agastyasamhitā, Hālāsyamāhātmya (No. 7).
 310 Śaṅkarasamhitā, Śivarahasya-Khaṇḍa, Kāṇḍas I—IV
 (No. 88).
 311 Śaṅkarasamhitā, Śivarahasya-Khaṇḍa, Kāṇḍas V—VII
 (No. 103).
 312 Saṅgatkumārasamhitā, Śivatattvasudhānidhi (No. 60)
 313 Sūtasamhitā, Śivamāhātmya-Khaṇḍa (No. 76).
 314 " " " fr. (No. 148).
 315 " Jñānayoga-Khaṇḍa (No. 76).
 316 " " " (No. 148).
 317 " Mukti-Khaṇḍa (No. 76).
 318 " " " (No. 148).
 319 " Yajñavaibhava-Khaṇḍa (No. 76).
 320 " " " , fr. (No. 148).
 321 " " " Brahmagitā (No. 3).
 322 Mādhava's Com. on the preceding (No. 4).
 323 Sūtasamhitā, Yajñavaibhava-Khaṇḍa, Uparibhāge Sū-
 tagitā (No. 9c).
 324 Mādhava's Com. on the preceding (No. 9d).
 325 Uttarakhaṇḍa, Tirthamāhātmya, Kumārarudrasaṃvāda
 (No. 196, 1).

- 326 Kṣetravaibhava-Khaṇḍa, Madhyārjunamāhātmya (No. 184, 1).
- 327 Kṣetravaibhava-Khaṇḍa, Mayūrapurimāhātmya, 27th Adhyāya only (No. 188b).
- 328 Kṣetravaibhava-Khaṇḍa, Campakāraṇyamāhātmya (No. 197, 2).
- 329 Jayantimāhātmya (No. 168, 2).
- 330 Vaiśākhamāhātmya (No. 47, 2).
- 331 Gurugitā (No. 32, 2).
- [332—344] Brahmāṇḍa-Purāṇa¹:
- 332 Adhyātma-Rāmāyaṇa (No. 54, 2).
- 333 Uttarakhaṇḍa, Hayagrivāgastyaśaṃvāda, Lalitopākhyāna (No. 69).
- 334 Uttarabhāga, Kṣetragolakavistāra, Brahmanāradasaṃvāda, Kapisthala-māhātmya (No. 201).
- 335 Uttarabhāga, Kṣetravaibhava-khaṇḍa, Kumbhakona-māhātmya (No. 203).
- 336 The same (No. 204).
- 337 Uparibhāga, Tirthakhaṇḍa, Nāganāthamāhātmya (No. 197, 3).
- 338 Pāpavināśamāhātmya (No. 205).
- 339 Brahmanāradasaṃvāda, Ahindrapuramāhātmya (No. 196, 2).
- 340 Brahmanāradasaṃvāda, Kadambapurimāhātmya (No. 199).
- 341 The same (No. 200).
- 342 Brahmanāradasaṃvāda, Samaṣṭikānanamāhātmya (No. 190).
- 343 Śrīraṅgamāhātmya (No. 49a).
- 344 The same (No. 182).
- 345 Bhūgola-Purāṇa: Keralamāhātmya (No. 147).
- 346 Śivadharmottara (No. 156).
- 347 Ātharvaṇarahasya of the Viṣṇudharma(?) (No. 63, 2).
- 348 Ekādaśivratamāhātmya }
 349 Jayantivrata (?) } (No. 168, 2).
 350 Anantavrata (?) }
 351 Bhāskaramatamāhātmya }

¹ See also below 382, 383, 392, 397.

- 352 Kāyārohaṇamāhātmya (No. 202).
 353 An Itihāsa of King Viṣṇadarvi, title unknown (No. 48, 2).

2. Stotras, and Similar Tracts.

- 354 Brahmapāra Stotra with Com. (128, 2).
 355 Vedapādastava (No. 48, 4).
 356 Śivārcanaśiromaṇi, by Brahmānandanātha (No. 89, 2).
 357 Paramārthasāra, by Śeṣanāga, with a } (No. 112, 9).
 358 Com. }
 Com. (Paramārthasāravivarāṇa) by Rāghavānanda,
 see above 255.
 359 Śrūtisūktimālā, by Haradatta, with a } (No. 116, 1).
 360 Com. }
 361 Mahāgaṇapādadhātī, by Gīrvāṇendra Sarasvatī. fr. (No. 29).
 362 The same, fr. (No. 207).
 363 Gaṇapatyaṣṭaka (No. 115, 11).
 364 Nārāyaṇīya Stotra (No. 140).
 365 Bhaktapriyā, Com. on the preceding (No. 114).
 366 Śaṅkara's Viṣṇupādādikeśāntastuti, with the } (No. 44, 1).
 367 Com. Sukhabodhinī }
 368 Another Com. on the same, fr. (No. 111, 5).
 369 Viṣṇubhjaṅga (No. 59, 3).
 370 Śaṅkara's Com. on Viṣṇusahasranāman (No. 111, 4).
 371 The same, fr. (No. 130).
 372 Metrical Com. (Sahasranāmapadyavṛtti) on Viṣṇu-
 sahasranāman (No. 138).
 373 Śaṅkara's Ānandalaharī (No. 157, 2).
 374 Ānandasāgarastava by Nīlakaṇṭha (No. 63, 3).
 375 The same (No. 112, 6).
 376 Ambāstava (No. 112, 4).
 377 Kalyāṇastava by Kālidāsa (No. 112, 8).
 378 Caṇḍikāsaptati (No. 173).
 379 Carcāstava by Kālidāsa (No. 112, 7).
 380 Tripurāṣṭottara (No. 115, 3).
 381 Tripurāstava (No. 115, 8).
 382 Trīṣati Stotra (from Lalitopākhyāna of Brahmāṇḍa-
 Purāṇa) (No. 112, 3).

- 383 Dakṣiṇāmūrtipañjara from Brahmāṇḍa-Purāṇa (No. 115, 9).
 384 Durgāṣṭaka (No. 171, 1).
 385 Bālāsahasranāman (No. 115, 6).
 386 Mantrākṣaramālā (No. 43, 2).
 387 The same (No. 112, 5).
 388 The same (No. 171, 3).
 389 Mātāṅyaṣṭottara (No. 115, 5).
 390 Mātrkānyāsa (No. 115, 2).
 391 Mātrkāstava (No. 115, 1).
 392 Jayamaṅgalā, Com. on Lalitāsahasranāma Stotra (from Brahmāṇḍa-Purāṇa), by Bhaṭṭa Narāyaṇa (No. 35).
 393 Lalitāstavaratna (No. 63, 5).
 394 The same (No. 115, 12).
 395 The same, fr. (No. 160, 2).
 396 The same, fr. (No. 174).
 397 Lalitādevī Stotra (from Lalitopākhyāna of Brahmāṇḍa-Purāṇa) (No. 112, 2).
 398 Śyāmalāmbāvarmaratna (No. 115, 4).
 399 Svapnādhyāya (?) (No. 172).
 400 Sermon of Mr. Glenies in Sanskrit (No. 212).
 401 The same (No. 213).
 402 The same (No. 214).
 403 The same (No. 215).

3. Tantra.

- 404 Kaulādarśatantra, by Viśvānandanātha (No. 5 b).
 405 The same (No. 96, 2).
 406 Dakṣiṇāmūrtisaṃhitā (No. 98, 1).
 407 Kumārasaṃhitā (No. 98, 2).
 408 Kulārṇavatāntra (No. 43, 1).
 409 Kulacūdāmaṇi, Com. on Laghubhaṭṭāraka's Laghustuti, by Siṃharāja (No. 125).
 410 Divyamaṅgaladhyāna from Rājarājeśvaratantra (No. 112, 1).
 411 Kārtavīryārjunakavaca from Uḍḍāmareśvaratantra (No. 112, 10).
 Kriyākālāpa of Tantrasaṃgraha, see above 200. 201.

- 412 Tantrasamuccaya (No. 150).
 413 Śricakrapraṭiṣṭhāvidhi (No. 5c, 1).
 414 Śrividyaḥyamūlavidyābhedāḥ (No. 5c, 2).
 415 Śrividyāratnasūtra, by Gauḍapāda (No. 18b, 1).
 416 Com. on the same, by Vidyāranya (No. 18b, 2).
 417 Śaktisūtra, with its } (No. 6a).
 418 Bhāṣya }
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 420 Cidvallī by Naṭanānanda (No. 6c).
 421 Candrajñānāgamasamgraha (No. 96, 1).
 422 Prapañcasārasārasamgraha (No. 97).
 423—430 Unnamed Collections of Mantras, and Tantric
 fragments (Nos. 115, 7; 10, and 143, 1—6).

V. FRAGMENTS NOT IDENTIFIED¹.

- 431 (No. 32, 4).
 432 (No. 32, 5).
 433 (No. 144, leaves 47—52).
 434 (No. 145, 4).
 435—436 (No. 146, 1; 4).
 437 (No. 149, 3).
 438 (No. 151, 2).
 439—441 (No. 153, 1—3).
 442—444 (No. 157, 1, after leaf 52).

¹ For other tracts and fragments of unknown or doubtful titles, see above 11, 20, 26, 82, 85, 92, 94, 100, 101, 103, 108, 157, 158, 185, 203, 204, 205, 271, 272, 294, 349, 350, 353, 399, 419, 423—430.

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ADDENDA AND CORRIGENDA.

- Page 17, line 12 read *Īśā-Upaniṣad* for *Īśā-Upaniṣat*.
P. 28, l. 5 from below, read *saṃāpayya kriyās* etc.
P. 43, l. 5 from below, add: *by Haradatta*.
P. 74, l. 25 read *kūṭasthadī°*.
P. 81, l. 10 read *Kāryamālī*.
P. 91, l. 11 read *Pārikṣitena* for *pārikṣitena*.
P. 130, l. 9 from below, read *kuḷajñāninām ācārasya*.
P. 132, l. 3 add: *See Aufrecht CC II, 52*.
l. 17 add: *See Aufrecht CC II, 22 and 26 (kaumārasaṃhitā)*.
P. 139, l. 21 read *sādhavaḥ* for *sā°*.
P. 142, l. 2 from below, read *Tattvakanmudī*.
l. 1 from below, read *Vācaspatimīśra*.
P. 151, l. 27 read *narttakī vā kalāvati*.
l. 28 read *tiṣṭhet (tat)paścāt*.
l. 29 read *bhaveyur vibhramānvitūḥ*.
P. 153, l. 9 from below, read *Viṣṇusahasranāman*.
P. 171, l. 12 sq. read *dvāviṃśa strijātakam*.
P. 220, l. 1 read *grahayoni°* for *gṛhayoni°*.

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